The CHRISTIAN CENTURY

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Those Radio Soap Tragedies

By Charles A. Maddry

It Happened in Newton

An Editorial

Shall the Holy Rollers Win the Farmers?

By Thomas Alfred Tripp

The Quakers in Spain

By Grace Rhoads

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In This Issue

THOMAS ALFRED TRIPP

is associate director of the town and country department of the church extension division of the Board of Home Missions of the Congregational and Christian Churches, with headquarters at 287 Fourth Avenue, New York. This must be close to a record in current ecclesiastical nomenclature, but Mr. Tripp manages to survive it and do an outstanding piece of work in the rural church field.

CHARLES A. MADDRY

is the minister of the Avondale Baptist Church, Jacksonville, Fla. Mr. Maddry, as his article discloses, has been sick—or, as the old-time church papers used to put it, he has been "confined to a bed of pain." Listening to the daytime radio programs has made it more painful.

GRACE RHOADS

has been engaged for more than a year in the work of the Nonpartisan Child Feeding Mission in Spain. This mission, conducted by the Friends with the help of Mennonites, Brethren and members of other pacifist bodies, has rendered memorable humanitarian service on both sides of the fighting lines in Spain's civil war. Miss Rhoads present address is in care of the American Friends Service Committee, 20 South 12th Street, Philadelphia.

CLARENCE HAMILTON

is professor of comparative religion at Oberlin College, Oberlin, O., and was for many years professor of philosophy at Nanking University, China.

Coming

Readers of The Christian Century have learned to expect new points of view in articles by Clarence Seidenspinner. One of Dr. Seidenspinner's most provocative and stimulating discussions is to appear soon. It is entitled, "The Selfishness of Protestants."

The CHRISTIAN CENTURY

August 24, 1938

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Contents

Editorial
- Editorial Paragraphs 1003
- It Happened in Newton 1006

Quintus Quiz: Stopping Before the End 1007

Contributed Articles
- Shall the Holy Rollers Win the Farmers? by Thomas Alfred Tripp 1009
- Those Radio Soap Tragedies, by Charles A. Maddry 1011
- The Quakers in Spain, by Grace Rhoads 1012

Books
- The National Faith of Japan, by D. C. Holtom 1014
- Theories of International Relations, by Frank M. Russell 1015
- The Story of Instruction: The Church, the Renaissances and the Reformations, by Ernest Carroll Moore 1015
- Books Received 1015

Correspondence 1016

News of the Christian World
- Correspondence from New York 1018
- Correspondence from the New South 1018
- Correspondence from New England 1019
- Correspondence from Philadelphia 1020
- Correspondence from England 1022

The New Films 1022

Calendar of Coming Events

Aug. 20-25. Annual Convention, Lutheran Synod of West Virginia, Jackson's Mill, State Four-H Camp.
Aug. 21-28. Northern New England School of Religious Education, Durham, N. H.
Aug. 22-28. Seventy-Fifth Yearly Meeting of Friends, Oskaloosa, Ia.
Aug. 24. Northwest Annual Conference, Methodist Episcopal Church, South, Coquille, Ore.
Aug. 24-26. Youth Temperance Council Encampment, Spiceland, Ind.
Aug. 25. Illinois Annual Conference, Methodist Episcopal Church, South, Murphysboro.
Aug. 25-Sept. 9. Congress of Old Catholic and related churches, Zurich, Switzerland.
Aug. 25-29. Youth Temperance Council Encampment, Camp Elizabeth Lupton, Chattanooga, Tenn.
Aug. 27-Sept. 1. Youth's Temperance Council Encampment, Y.T.C.A. Camp, Flint, Mich.
Aug. 29. Mid-West Synod, Reformed Church in the United States, Elmhurst, Ill.
Aug. 29-Sept. 1. Faith and Order Continuation Committee, Clarens, Switzerland.
Aug. 29-Sept. 1. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.
Aug. 30-Sept. 2. Assembly American Association of Women Preachers, Winona Lake, Ind.
Aug. 30-Sept. 4. National Conference of Methodist Youth, Boulder, Colo.
Aug. 31. Kentucky Annual Conference, Methodist Episcopal Church, Smith, Corbin.
Sept. 6. Northwest Synod, Reformed Church in the United States, Alleman, Ia.
Sept. 7. Western Virginia Annual Conference, Methodist Episcopal Church, South Fairmont.
Sept. 7-17. Y.W.C.A. World Council, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 11, 12. New Hampshire Universalist Convention, Protsmouth.
Sept. 16. Indian Mission Annual Conference, Methodist Episcopal Church, South, Hitchitee, Okla.
Sept. 18-21. Maine Universalist Convention, Middeford.
Sept. 19-22. Y.W.C.A. Canada-United States Conferences, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 20-22. Evangelical General Board of Christian Education, Western Union College, Le Mars, Iowa.
Sept. 21. Southwest Missouri Annual Conference, Methodist Episcopal Church, South, Webb City.
Sept. 26. New York Ministers' Meeting, Marble Collegiate Church; E. Stanley Jones, speaker.
Sept. 28. Louisville Annual Conference, Methodist Episcopal Church, South, Louisville, Ky.
Sept. 28-Oct. 2. Evangelical General Board of Missions and Missionary Centennial, Lemoyne, Pa.
Sept. 29-Oct. 2. North Carolina Universalist Convention, Red Hill.
Oct. 2. Michigan Universalist-Unitarian Convention, Kalamazoo.
Oct. 2-4. Vermont Universalist Convention, Bellows Falls.
Oct. 5-12. United Lutheran Biennial Convention, Baltimore.
Oct. 6-15. Evangelical General Conference, Johnstown, Pa.
Oct. 7-10. Y.W.C.A. Conference, Spokane, Wash.
Oct. 14-29. American Lutheran Biennial Convention, Sandusky, O.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

THE peculiarly personal and vindictive hatred of President Roosevelt felt by many individuals, and attested, among other ways, by the subterranean circulation of any number of scurrilous stories about either the President or his wife, shows itself again in the attitude being taken by a large part of the press toward the recent purchase by Father Divine of a five hundred acre estate just across the river from the President's Hyde Park home. It is announced that 3,000 of the Negro cultist's "angels" will shortly take up their residence in this new "heaven." Mr. Howland Spencer, who sold the property, seems to be one of the Roosevelt haters and apparently feels that he has achieved a master stroke of spite. With that judgment many who write or draw cartoons for the papers evidently agree. Spencer's record, as it is gradually emerging, is hardly a pretty one, and one is not surprised at the cynicism toward Father Divine's followers which is involved in the deal—his mere use of them to embarrass, as he thinks, a personal enemy. It is more surprising that so large a part of the press seems to think the joke a good one, although in this case too perhaps the record should have prepared us to expect it. Meanwhile, Mr. and Mrs. Roosevelt have handled the matter with complete dignity and naturalness and there is no sign that they are in the least discomfited.

Spite Opens a New Heaven

Mr. Birchall Throws Up His Hands

MR. FREDERICK T. BIRCHALL of the *New York Times* is no ordinary foreign correspondent. Pulitzer prize winner and former managing editor of the *Times,* he has been given a roving assignment which makes all Europe his field. The greater importance accordingly attaches to the long dispatch which Mr. Birchall sent to his paper on August 11. In it he declared that "in the inner circles of the democratic governments, despite French pledges and British sympathy, the preservation of Czechoslovakia as an independent state has already been virtually given up." Then, calling on sources of information which probably surpass those of any other American correspondent, Mr. Birchall went in detail over the prospects that Czechoslovakia might obtain help to withstand Germany from her allies in the Little Entente, from Russia, from France and from Great Britain. In each case he demonstrated, at least to his own satisfaction, that in a showdown no such help would be forthcoming. Germany, he conceded, might not launch a military invasion. But he predicted that within a few weeks Hungary will be in fascist hands, so that the Czech republic will "then be wholly held between the German pincers." And the Runciman mission, he insisted, has no other purpose than to persuade the Czechs to bow to the inevitable. "It is impossible to escape the conviction after probing the outward optimism of official circles here," was Mr. Birchall's way of summarizing his conclusions, "that the real objective of Lord Runciman's mission is to convince the Benes government of these actualities and to induce it to accept the inevitable, skillfully camouflaged under suitable formulae." Mr. Birchall may be wrong. But he cannot be dismissed as an uninformed or irresponsible witness.

Mr. Roosevelt Continues Party Purge

ANOTHER series of state primaries has brought considerable satisfaction to the President. The loss of one supporter in the Senate by the defeat of Senator Pope in Idaho has been more than counterbalanced by the outcome of the primaries in Ohio, Arkansas and Kentucky. In the latter state, the tremendous majority given Senator Barkley over the ebullient Governor "Happy" Chandler must have proved especially gratifying to Mr. Roosevelt, for a Chandler victory (or near-victory) would have been nationally interpreted as a direct repudiation of the administration. More important, however, than anything which has happened heretofore in this year's campaign is the direct presidential intervention in the Georgia and South Carolina primaries, together with the promise that similar intervention will take place in Maryland. By adopting this bold, fighting policy the President has given true national significance to this year's elections, which had previously seemed to be merely a series of almost un-

related local contests. It now becomes clear that Mr. Roosevelt is following a definite strategy, and that if this succeeds it will have far-reaching effects on the nation's future. What he is out to do, the attacks on Senator George, Senator Smith and Senator Tydings show, is to break the control of the conservative leadership which has dominated the Democratic party in the south. With 1940 as his goal, Mr. Roosevelt has launched a personal campaign to see to it that the key delegations from the solid south no longer enter Democratic national conventions as allies of the conservative forces. Can the President turn the party machines in the south over to the new liberalism which is slowly emerging in that section? It will take a terrific struggle, and the chances are that in this first onslaught Mr. Roosevelt will suffer some defeats. For one reason, the operations of the poll tax, which survives in many southern states, will prove a tremendous handicap wherever encountered. But if Mr. Roosevelt should win, if the conservative grip on southern Democracy should be broken before the national campaign two years hence, a genuine revolution in American politics will have been brought to pass.

The Berry Claims And the TVA

THE joint congressional committee which is investigating the Tennessee Valley Authority has announced that it will suspend its hearings early next month until some time after the November elections. It is now clear, therefore, that the most important matter which has been considered during this first period of the committee's work has been the disputed handling of Senator Berry's marble claims. And the more carefully the mass of testimony bearing on that episode is studied, the more ridiculous becomes the assertion that there is any scandal—using that term in its usual sense—being brought to light. It is undoubtedly true that Senator Berry tried to slip a fast one over on the TVA. It looks very much as though Dr. Harcourt Morgan and Mr. Lilienthal in making a conciliation agreement tried to stall the issue off until Senator Berry's importance in the 1936 campaign, when he headed the labor organization supporting Mr. Roosevelt, had dissolved. And it is a reasonable guess, likewise, that the two TVA directors at all times felt it the part of wisdom to watch their steps when dealing with a United States senator from the state in which most of their operations were located. However, when they had evidence to convict the Berry claims of a lack of good faith, they quickly stopped stalling, dropped the conciliation agreement and got a judgment which freed the TVA of any responsibility for paying the senator a cent for his marble. The only important question which remains at issue is as to the degree of responsibility resting on Dr. Arthur E. Morgan for the switch to condemnation proceedings, after the prior conciliation agreement had been junked. Dr. Morgan is convinced that he alone was responsible for the shift in procedure. The other directors, and practically all of the TVA officials who have testified, insist that the shift followed immediately the discovery of satisfactory *legal* evidence of lack of good faith, and that Dr. Arthur Morgan's intervention had little to do with it. Both sides will probably go on feeling the same way as long as they live. But the outcome was the same in any case. Senator Berry failed to get a cent out of the TVA. So what becomes of the scandal?

The Passing of The Circus

WHAT with rain and labor troubles, this has been a bad year for circuses. The Ringling Brothers Barnum and Bailey Circus, with the most ancient and honorable tradition of them all, ended its summer in June. Downie Brothers and Sells-Sterling gave up the struggle in July. Cole Brothers-Clyde Beatty lasted until the first of August. Most of the smaller ones have folded up. There is reason to believe that this is more than a seasonal failure. An organization of disinterested lovers of the big top, the Circus Fans Association of America, has started a "save the circus" movement, appealing for support of the institution especially in the name and for the sake of happy childhood, which the fans can scarcely believe possible without circuses. But a type of popular amusement that is not popular enough to survive without a nation-wide sponsoring committee to pump up interest in it cannot be pulmotored into vitality by such sponsorship. If the children of today were as much excited about circuses as their fathers and grandfathers were in their childhood, they would "save the circus"' for the fun of it and relieve their wistful elders of the responsibility of doing it as a public service. It is no criticism of the circus to say that perhaps it has had its day, like the singing school, the husking bee and the chautauqua. New forms of amusement and education arise and old ones pass away. We cling to those we knew and loved in youth, but today's youth has other resources and different enthusiasms. What, by the way, has happened to the Wild West show? Would Buffalo Bill and Annie Oakley draw crowds today? The western movie and the rodeo have stolen their stuff. Trying to "save" a popular amusement, even the circus, when the public is no longer sufficiently amused by it to support it, is a rather hopeless enterprise.

Negroes Win Right to Jobs in Harlem

THE AGREEMENT endorsed by hundreds of retail stores in Harlem, home of New York's great Negro population, that one-third of all white collar workers employed in the stores of that area shall be Negroes, may prove to be of epochal importance. The agreement was reached after months of conference between the Uptown Chamber of Commerce, representing the retailers, and the Greater New York Coordinating Committee for Employment, which speaks for two hundred or more Negro organizations. That Negroes should not be denied employment in stores catering almost exclusively to Negro trade is so obvious that many, living away from Negro centers, will probably be shocked to learn that the new Harlem agreement represents the first important affirmation of that principle. It is to be hoped that other cities, burdened with large Negro relief rolls, will realize that there can be

no solution of this part of the unemployment problem until Negroes are given access, in something approaching proper proportion, to jobs of all kinds, and even the most prejudiced person would hardly try to justify not giving them access to such jobs within their own social communities. It is significant that the Negroes of New York were able to win recognition of even so obvious a right only through the use or the threat of economic boycott. Here is a weapon which the American Negro is only beginning to realize he holds in his hands—a weapon of powerful effectiveness. It is interesting to reflect upon what would happen in the average southern city if its Negro population should determine not to patronize stores which discriminate against Negroes in the employment of labor. In the negotiation of the New York agreement one notes the prominent part played by the Negro church. Two ministers, Dr. A. Clayton Powell, Jr., and Dr. William Lloyd Imes, were the leading spokesmen for New York's 300,000 Negroes. The Negro church holds a place of great importance in the Negro community; these ministers are showing the sort of thing the Negro church must do if it is to deserve and keep that place.

Armistice in Siberia May Mean Peace in Europe

THE IMMEDIATE THREAT of open war between Russia and Japan has been avoided. On August 11 a truce was arranged at Moscow between Commissar Litvinov and Ambassador Shigemitsu which brought the fighting about the hill at Changkufeng to a halt. How long this armistice will be observed it is impossible to foretell, but for the time being the two armies are to hold the lines they occupied on August 10 while a bilateral commission, composed of two Russian and two Japanese representatives, will demarcate the disputed boundary. The world's relief at this outcome of the recent fighting was released not only by the return of peace to the Far East but equally by the hint, implicit in the course followed by the negotiations between the two belligerents, that there will be no war this year in Europe. For it is believed that it was Germany's refusal to assure Japan of military cooperation against Russia which caused Tokyo to accept the armistice proposal on Litvinov's terms. When Germany made it clear to her Oriental ally that she would not be drawn into the conflict, even with Russia's strength divided to repel an attack on her Siberian front, she gave the rest of the world the most convincing evidence she has so far offered that she does not want war this year. Meanwhile, the outlook in eastern Asia is undeniably and dramatically altered by the outcome of the Siberian crisis. Although the two armies are left facing each other at approximately the spot where they were when the fighting started, Russia has gained the moral ascendency. The Japanese, by accepting the Russian terms for a bilateral commission instead of a three-party commission which they demanded (in which Manchukuo would have been represented as a sovereign state), have lost face. In the Far East that is a matter of tremendous importance. Reports from the Hankow front of the slowing up of the Japanese advance indicate that the rebuff Japan has suffered at Changkufeng is already making its effects felt. If, as alleged, the drive on Hankow is to be postponed until fall, then the Tokyo militarists must feel it necessary to restudy and consolidate a badly shaken position.

Mayor La Guardia Ignores the Orders of Legion Commander

IT MAY have been a blunder for the president of the Borough of Manhattan to appoint as his assistant a communist, Simon W. Gerson. But it was a much bigger one for the state commander of the American Legion to appoint "Legionnaire La Guardia" as a committee of one to see to it that Gerson was ousted from office and demand that Legionnaire La Guardia report to him as his commander. Mayor La Guardia, in terms which should increase every American's respect for his intelligence and courage, responded to a public attack upon him for his disobedience to the commander by telling the state legion convention that as mayor of New York, in which capacity he was expected to act in removing Gerson, he took no orders from the commander of the legion or from anyone else. "It will be a sad day for this country," said Mayor La Guardia, "when any group—that includes the American Legion or any other group—can tell the mayor of a city, the governor of a state, yes, the President of the United States, that he must report to them." The effrontery of this state legion commander, Jeremiah F. Cross, almost passes belief. Everybody is familiar with the legion as a pressure group pressing its demands upon congress, as in the case of the bonus. But then, there are a good many pressure groups and there is nothing in their procedure that is necessarily contrary to the democratic process. But that the commander of a quasi-military organization of ex-military men should think he has either the right or the power to issue orders to a member who is an elected public official touching the manner in which he shall discharge his public duties and demand a report to him on the way in which his orders have been carried out, is so intolerable as to be almost incredible. Upon what meat has this legion of ours fed that it should grow so great? It will be interesting to see to what extent the legion itself backs the New York state commander in his assumption of dictatorial powers over elected executive officers of the government. The first indication was the divided sentiment of the New York convention; the second, the removal of Mayor La Guardia's name from the list of speakers to be invited to address the Pennsylvania legion convention. Wouldn't that put another crack in the Liberty Bell?

If You Drink, Don't Drive; If You Drive, Don't Drink

LIQUOR'S contribution to the heavy toll of automobile accidents is not a matter of conjecture or homily but is a fact in the area of scientific demonstration. Statistics in regard to the per cent of accidents in which liquor is a factor fall far short of the truth, for in most cases nothing is said, and often nothing is known, about the driver's having had a few drinks unless he is actually drunk. Recent

laboratory tests, with apparatus devised for and operated by the Chicago Motor Club, prove the dangerous effect of even a degree of alcoholic indulgence which leaves a person far short of what anyone would call drunk. "It is the drinks drivers don't feel that do the harm." The *Chicago Tribune* is not usually rated high among the journalistic advocates of abstinence, but it gives a full and fair account of these experiments. The testimony of this Saul among the prophets gives the news additional weight. Two experienced and responsible drivers were subjected to tests before and after inbibing two mint juleps. No signs of intoxication were produced in their candidate. The tests measured acuteness of vision, reaction time, hand-eye coordination and judgment of distance and speed, under conditions closely simulating those of actual driving. The results showed that one man's score for efficiency in these tests was reduced by 31 per cent, the other's by 39 per cent, in consequence of two little drinks. A driver does not have to be drunk to be dangerous. With only a couple of drinks aboard, and still so confidently sober that he could walk a chalk line, pronounce "truly rural" without twisting his tongue, or insert a key in the key-hole without fumbling, he has lost one-third of his ability to judge the speed and distance of approaching cars, he sees less distinctly what is before him, he is measurably slower and less accurate in his muscular responses with steering wheel and brake to what he does see, and he drives faster. All of which is a strictly scientific sermon on the text: If you drink (even a little), don't drive; if you drive, don't drink.

It Happened in Newton

NEWTON, Iowa, achieved a dubious national importance during the strike of workers in the Maytag washing machine plant which ended a few days ago. As our readers probably know already, the workers lost their strike. After three months of defiance, punctuated with various forms of intervention by the governor of Iowa, the national guard and the National Labor Relations Board, the strikers returned to work, accepting a ten per cent wage cut, the dismissal of twelve union leaders, and threats of further punitive action by the Maytag company against employees who took part in the sit-down episode which added excitement to a few days of the struggle. The only thing which the workers salvaged from their defeat was the continued existence of their union. But the amount of strength left in that body is problematical.

It is not our purpose to comment at length on the Maytag strike or the industrial policies of the Maytag corporation which produced it. Other papers will undoubtedly do this. Indeed, it is likely that this bitter conflict in a corn belt town which has prided itself on being the "City of 12,000 Friendly Folks" will be studied by sociologists for years to come. It is sufficient here to point out that the strike in Newton illustrates what can happen when a one-industry community, which has prospered under the philanthropy of a generous and paternalistic pioneer, passes under the domination of a second generation successor of different spirit.

The original Frederick Maytag, while building his washing machine company into the largest in the country, poured out largess for the enrichment and adornment of Newton. His beneficences to his home town, according to an estimate in *Life,* totaled more than three million dollars. His son, E. H. Maytag, who became head of the family dynasty on his father's death two years ago, has shown no such spirit. Such wealth as he has expended has gone largely into a Florida show place; although Maytag net income last year surpassed two and a quarter million dollars, the younger Maytag met a drop in profits for the first quarter of this year with an immediate announcement of a ten per cent wage cut. It was the refusal of Mr. Maytag to discuss this wage cut with the C.I.O. union which his workers had approved as bargaining agent by a 1,200 to 279 vote that precipitated the strike early in May.

It takes little imagination to understand how tense the social situation must have become in Newton after the strike had been in progress a few weeks. Stop the pay checks of 2,000 men in a community of only 12,000 and how long will it be before every person in that community believes himself to be facing ruin? Under such a tense state of affairs, a complete division of public sympathy quickly takes place. The very attempt to maintain neutrality is interpreted as opposition or betrayal by jealous partisans on both sides. It is against the background of this not unfamiliar experience, reproduced in many a strike-bound town, that attention is invited to what happened to one of the ministers in Newton.

The First Congregational Church of this Iowa city occupies a beautiful gothic edifice, with an extensive and completely equipped parish house adjoining. The membership, although by no means the largest in Newton, includes many of the "leading" families of the town. Two years ago Dr. E. A. Ramige assumed the pastorate. Until the outbreak of the strike, relations between pastor and congregation had been entirely cordial. Early this year the minister's salary had been increased and he had been presented with a LaSalle automobile. Nevertheless, on the Sunday before the end of the Maytag strike the congregation voted overwhelmingly to accept the requested resignation of its pastor. What happened to bring ruin so swiftly to a cordial ministerial relationship?

When the storm between the Maytag company and its workers first began to overshadow Newton the sympathies of most of the members of the Congregational Church gravitated to the side of the corporation. Perhaps this was to be expected, for the church was preeminently composed of "substantial" citizens. The pastor, however, made it clear in personal conversation that he considered this an industrial conflict in which there were two sides, neither entirely right nor entirely wrong, and for which he hoped some negotiated solution based on principles of social justice might be reached. These views he expressed only as a private citizen in personal conversations; it is not so much as charged that he introduced them into his preaching or pastoral activities. In seeking to advance the idea of conciliation between the warring forces, how-

ever, he took two steps which were later to prove his personal undoing.

As a first move, early in May he addressed the following letter to Mr. E. H. Maytag:

> I do not know what your personal philosophy is, but the curse of our whole economic structure today is that it has that anti-Christian false philosophy which sets up as its final end and purpose that of profits and the profit motive rather than the meeting of human need and human welfare. The Christian way of life leads one to be willing to take a loss rather than cause other human beings to suffer. You have a most unusual opportunity right now of demonstrating what the Christian spirit can be like.

Not long after this, at a meeting of the Newton Ministerial Association, Dr. Ramige suggested that the following resolution be adopted:

> In view of the fact that the overwhelming majority of the laboring men of Newton have voted to be a part of the C.I.O. union and in so doing are only within their legitimate rights, we, the following undersigned members of the Newton Ministerial Association, wish to express our conviction that the non-labor groups of our city should be willing to respect the wishes of the majority of our laboring class and that there ought to be no bitterness of feeling or of action expressed toward them.

The ministers refused so much as to consider this resolution, much less adopt it. Mr. Maytag did not reply to the letter. Within a few days, however, copies of both were being circulated widely through the town and an avalanche of criticism descended on the minister. He was denounced as a communist, an outside agitator, a C.I.O. tool—anything the venom of those opposing the strike could think of to assert in that atmosphere of supercharged emotion. Typical of the outcry is this letter, written to the minister by the wealthiest member of his congregation, the widow of a close business associate of the elder Maytag:

> I am writing this in protest of the attitude you have taken in the present labor situation in Newton.
>
> When I read a copy of the letter you wrote Mr. E. H. Maytag, also a copy of the resolutions you had prepared (which were never acted upon), it is almost unbelievable that our church have a minister, the leader of our young people, with communistic tendencies.
>
> Since your sympathies are with the poor, unfortunate and misguided people, I am wondering why you accepted a call to a nice church, built by our most substantial people and manufacturers, with a nice parsonage to live in.
>
> You have humiliated our church. If you did it in the name of Christianity, I am afraid there are not many Christians in your congregation.

With the receipt of that letter, the minister's doom was really sealed. Formal demand for his resignation did not come, however, until after another incident. The leading newspaper in the state, the *Des Moines Register*, published an editorial asserting the two-sidedness of the struggle, pointing out the intransigence of the position adopted by the Maytag family and calling for a negotiated settlement. Dr. Ramige thereupon wrote the paper a short letter which appeared in its correspondence column:

> I want to express my appreciation for your editorial on the Newton situation entitled, "Syndicalism, C.I.O. and Arbitration." We people of Iowa should feel very grateful that we have a paper that is so unbiased and impartial and free to express itself on controversial subjects in an open-minded way.

After the appearance of this letter, the board of directors of the Congregational Church requested their pastor's resignation.

We have reproduced all these documents in full in order to present a complete transcript of the evidence which forced a Christian minister to give up his pulpit in a community where an industrial autocrat found his position challenged. The minister dared to point out to the autocrat his opportunity to demonstrate a Christian spirit; he dared to ask his fellow ministers to speak out against bitterness of feeling or action; he dared to commend a newspaper in a neighboring city for impartiality. Thereupon, he was set down as a dangerous character and run out of town!

What does it all prove? Many, many things. But among others, three at least cannot be overlooked. In the first place, the whole episode of the Maytag strike shows that the "time lag" in the nation's progress toward rational and just industrial relations is greater by far in the small town, recently industrialized and dominated by a single industry, than in large factory and mill centers. Second, the reality of class lines in the churches is again brought into the open. The good people of the First Congregational Church of Newton—and, as Dr. Ramige insists, they *are* good people, friendly people—reacted to this strike and their pastor's mild efforts in behalf of conciliation as completely according to their economic interests as any Karl Marx might have prophesied. Finally, and most important of all, the fate which has befallen this Iowa minister shows to how small an extent the social gospel has as yet begun to penetrate the hearts and minds of comfortable, middle class Protestant church members in this country.

"If you did it in the name of Christianity," wrote Dr. Ramige's indignant parishioner, "I am afraid there are not many Christians in your congregation." Perhaps she spoke more truly than she knew.

Stopping Before The End

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you remember the adage which was impressed on our youthful minds, *finis coronat opus?* I suspect adages, but this one seems to me true; the end *does* crown the work, and even if it is an adage and they said it in Latin, it stands. I know it, as legislators learn to know the rules of their procedure, by breaking it.

Not long ago I read a criticism of the writers of a certain country—I will leave you to guess which it is—that they never finish their essays or other literary works. Their thinking, or at least their writing, never moves to a predestined end. They tail off; they do not enter the sea with a proud swelling tide into which many streams have flowed. There is rather a delta to be seen, for the river breaks up into a number of streams.

I wonder why. It is not that such writers abruptly end the symphony and leave it unfinished because several movements are not written; no scherzo perhaps. No! All the movements are there, but they straggle to the end pain-

fully as though it would be a welcome relief when the end came and the writer could turn to something else more interesting.

I am not sure that the writers of any particular nation are more guilty than others, but I am sure that it is a serious defect in any enterprise, in things done as well as in things written, to leave it unfinished. By "unfinished" I mean not any failure in outward measures—there may be the correct number of pages or of acts in the drama—but a failure in quality. When St. Paul said that he "had finished his work," he was thinking rather of the quality than of other measures; his life might be cut short at any moment while he had many things still to do, but such as it was, it had a finish about it. That always seems to me the clue to what is translated in the New Testament as "perfection." The "perfect" man would be the man who endures to the end—who does not straggle in at the end, listless and dull, having lost all his zest in the good fight. Better that, a thousand times better than to desert from the field, but not the best, not the perfect end!

Our great peril is to have too many things on hand at the same time. This is how we are tempted. We set out upon a piece of work with a swing; everything must give way to this one thing. The momentum lasts for some time; the work moves on bravely. Then we come to it one day and begin to say to ourselves: "I think I will leave this for a time; there is that other thing I really *must* do." And after once giving way to the tempter, whose motto is "Widen your borders," we find it easier to give way again. But the old job must be finished somehow, and painfully we go back to it, the old momentum dying down.

It is a splendid thing to do many things, but I am not at all sure that it is splendid to do many *at the same time.* And there are seasons when we might pray as the Psalmist did: *"One* thing have I desired of the Lord"; at least we can ask for one thing at a time; and that may mean carrying each operation through to a finish.

I see that Mr. G. Bernard Shaw has devised a fifth act for Cymbeline; nothing would induce me to see that new act, because I am among the few left who do not think that Mr. G. Bernard Shaw is a greater dramatist than Shakespeare. But if anyone asked me to say honestly what I think of that act, with all my love of Shakespeare, I should say that he had "tailed off": somehow or another he had to make an end, and in that end he had to bring in the thought which was always with him in his later days, the thought of forgiveness, but for the rest I think he scattered sand over the last words from his pen with a sigh of relief. "Thank goodness, that is done!"

But should we say that when the work is finished? Should we not seek rather to make a good end? There is a prayer used in the service of Compline which always deeply moves me when I hear it (Why do I not hear it more? Why do we not use that beautiful service more?): "The Lord Almighty grant us a quiet night and a perfect end."

What must a "perfect end" be but the end of a story in which amid all the changes of this transitory life there has been no listlessness, and no drooping in faith; always in that life the unity has been kept which makes of our days a perfect whole. Beginning, mid-course, and—all one!

Serious thoughts, are they not?

Ever yours seriously,

QUINTUS QUIZ.

VERSE

Cadets

WHEN first they assembled
On the indurated school ground,
Freshly perceptive, with algebraic faces,
They observed faint segments of scruffled cloud
And sunny leaves, clustered like unsolved equations,
Till a brief phrase in the imperative mood
Dropped them into the slots of their positions.
Identically smart uniforms moved arm and leg,
And flexible muscles of soft-skinned new bodies
Were sharpened into phalanx, file, deploy,
While questing eyes were narrowed to the old road
Of brass-button glory.

ALAN CREIGHTON.

Of Music

IS MUSIC, then, God?
Can the universes
Be strains of correlated tones,
God Himself the quivering?

CAROL ELY HARPER.

Memorandum for a Map

SWEET water from some inland spring
Dilutes the brine upon our lips;
Loquacious winds are whispering:
This strand of time on which we beach
Our caravel is not an isle
Surrounded by an endless reach
Of undulating mystery:
Time is a peninsula
Jutting out of eternity.

IRENE WILDE.

Now You Are Gone

BECAUSE together we loved beauty, even
The troubled refuge of its discontent,
Tracing its flowering footsteps through the pale
Ephemeral ways of spring's green continent—
Now you are gone, I find each loveliness
A hostile country lacking your acclaim;
So must I seize the fortressed empire of
This April and hold it hostage in your name.

HELEN DANFORTH PRUDDEN.

Shall the Holy Rollers Win the Farmers?

By Thomas Alfred Tripp

STUDENTS of rural life in America today are aware of two salient facts. The first is the amazing increase in recent years of economic and social maladjustment among the masses in many open country areas and depleted villages. The second fact is the phenomenal rise of the "little sects" in rural regions. There is reason to believe that the simultaneous development of these two features in country life is significant. And herein lies a most serious dilemma for rural Protestantism as represented by the older, more rational and "respectable" denominations. On the one hand, the traditional churches are not winning the masses of farmers and village folk and, on the other, they obviously cannot continue to exist indefinitely unless they do.

In broad outline, the more mature Protestant churches are not proving very effective in holding poor farmers, low income renters, sharecroppers, rural relief clients and village "slum" dwellers. Meanwhile, the newer "holy roller" sects are springing up and growing rapidly among these disadvantaged folk everywhere. There are, of course, notable exceptions to this general picture but, in the main, it is a correct one.

In the Cotton Belt

In the cotton belt the planters, family-size farm owners and village business groups constitute the more highly developed rural churches, while the sharecroppers turn to the ecstatic cults. True, the Southern Baptists and to a lesser degree the other older communions in the south have a considerable number of local congregations which are drawn from these less privileged groups. But on the whole the two classes do not mix in the same congregation and the churches within these larger denominations which appeal to the disadvantaged folk behave much like the small sects in regard to theology, leadership and emotional practice. Among southern Negroes the cultural level of the masses is generally such as to demand that many parishes of even their older denominations follow the pattern of the sects.

In the north the picture is less clear but the trend is the same. Heretofore, the serious situation in land tenure, one sure sign of rural maladjustment, has been largely confined to the old south but now it has spread to the north and west. Tenancy has increased until nearly half the farmers in America are renters or croppers and the Middle West, as well as the cotton belt, is making its contribution to this high rate. For example, in the Dakotas, Nebraska, Iowa, Illinois and Oklahoma the tenancy rate ranges from nearly 40 to over 61 per cent of the farm operators. In these six states 71 to 80 per cent of the total equity in the land belongs to others than the men who till it.

At the same time it is evident that the little sects are growing in the north and west. The "Pentecostals," "Holy Rollers" and "Four Square Gospelers" are having their day here. Practically everywhere in this region pastors of town and country are earnestly asking what they should do about the accelerated rise of the erratic sects. These questions increase in frequency in those areas where loss of farms and the existence of tenancy are the most serious and of longest standing.

Among Northern Tenant Farmers

In passing, it should be said that all tenants are not in the same class. A renter in the corn belt and in the great plains may be doing quite well. A tenant in these regions often has a huge investment in machinery and livestock. Unlike most cotton croppers, he may have all the capital equipment necessary to farm, except the land. He may even be better off in many cases than a landowner who must meet heavy taxes and burdensome interest rates. But there is a catch to it. The experience of the southeastern states and other areas where tenancy has a long history warns us that, given time, farmers who are unattached to the land lose ground economically and culturally. And it is cultural degeneracy which creates the barrier between the masses and older Protestantism.

Besides being more vulnerable economically than landowners, tenants find it harder to support and participate in the church because of their high mobility. They move, on an average, every three years. Many change farms annually, often turning up in a new community each spring. Before they can get acquainted or the church can discover them they are gone again. "We are not sure we are going to be here very long," is an answer frequently given by the landless farmer when he is asked to join the church or contribute to it.

Tenancy is by no means the only cause of rural poverty and cultural lag but it is one of the most fundamental. The American tradition is a landowning tradition. Rural Protestantism has prospered among a people whose roots were firmly attached to the soil by ownership. We may rightfully ask, what is to be the effect upon the rural church when that tradition has disappeared to the extent of nearly half the farm operators and the loss of a major equity in the land by those who cultivate it?

Old Cultural Patterns Passing

There is no very great evidence of a class feeling between landowners and village business groups, on the one hand, and underprivileged rural folk, on the other. A few isolated cases could be cited where this is true but not many. It is what has been called "an unconscious class consciousness." More exactly, the defection of the masses is a matter of culture.

Mature Protestantism exists in a mature culture partly of its own making and partly its creator. In the Middle West, notwithstanding the variety of racial groups, this may be characterized as an Anglo-Saxon or "yankeeized" culture carried to the frontier by the Protestant pioneer. Its marks at an earlier stage were that of a landowning and home-making people living in a centralized

neighborhood with the parish church and the district school at the center. One maintained social status by belonging to and participating in the church. Whatever else one may say of it, it was and is a good culture, the flowering of American hopes and efforts. Though essentially sinful in its smug complacency and self-pride, it provided a people with a purposeful life and sense of destiny. But millions of rural folk cannot now participate in it because of an inadequate standard of living.

Churches for Those 'Across the Tracks'

While it is readily admitted that the rural church has by no means been successful in holding all the people who still have this culture, it is clear that those having it are much more likely to belong to the older church than are those who, by reason of long continued low-income (due to tenancy, loss of equity in the land, poor soil, unemployment, isolation or lack of training) have lost contact with the typical "Protestant mind." The latter are often unable to participate in the theological view and other interests of mature Protestantism, even if they secretly wish they could.

When asked to give a reason for turning from the older church to the sect individuals will usually give some such answer as, "We do not have clothes good enough to wear to that church," but often they bluntly state that there is "no religion" in the mature church, meaning that they are incapable of appreciating what they find there.

Hence, tenancy, poverty and other forms of social maladjustment are gradually making it culturally impossible or very difficult for millions of rural Americans to share in the life and work of the mature churches. If people live "across the track," so to speak, in village and country life, they are potential candidates for the variant religious groups and when a considerable number of such persons exist in a given area these sects are quick to take advantage of the situation.

It becomes, therefore, not so much an issue of the rural *unreached* about which we have always heard, but rather a problem of the rural *unreachables*. When disadvantaged farmers and village dwellers join the "holy rollers" it is usually due to the fact that they cannot do better because of a cultural level which limits their appreciations and religious capacities.

Religion for the 'Best People'

Can mature Protestantism meet this dilemma? Some radicals say, "No. We must start class churches for the disadvantaged." A few conservatives, on the other hand, while expressing the opinion that it is an impossible task, suggest that the mature Protestant churches should seek to win the higher culture groups and let the "holy rollers" cultivate the masses. "We cannot get the two classes together in our lodges and bridge clubs," they argue. "Why try to do so in the church?"

But the proponents of both of these views are begging the question. They still have not faced the real issue, namely, the weakness of Protestantism which is revealed in its inability to bring together peoples between whom a very serious cultural differential exists. They are implying, furthermore, that the mature churches are content to ignore the economic and cultural handicaps of the rural masses. They are refusing to concern themselves with the religious "poor" who were the passion of Jesus.

If our churches are determined to limit themselves to the "best people"—usually those with money, bourgeois culture and family tree—they are signing their own death warrant because the "best people," under this definition, constitute a class that is becoming smaller with the years. Besides, we cannot but feel that if our Protestantism were endued with essential Christianity it would give us a sensitivity to the needs of the disadvantaged and a drawing power which could reach across cultural lines with more effectiveness than a card club!

Unless mature Protestantism can develop a theological view which transcends itself it cannot win. It must discover how to rise above its present cultural provincialism and find ways of Christian social action to raise the cultural level of the disadvantaged peoples, an important step toward their evangelization. If the traditional rural churches can learn to hold effective fellowship with farm hands, tenants and dwellers in the rural slums, the "holy rollers" cannot continue to win. Our hope is our faith in the power of socially pertinent, essential Christianity to redeem, first, the church itself and, then, *all* the people. Meanwhile, if we are unwilling or unable to perform our duty toward the unfortunate rural peoples we can only be deeply thankful that the little sects stand, even if inadequately, between us and a completely secularized countryside.

Mine Whistle

HAVE you seen them standing,
In the evening's dusk,
On shanty stoop or barren yard
With the listening in their eyes?
Clustered in the hollows,
Perched upon the hills,
Stand the miners' shacks
On the caked and yellow ground.
Have you seen them standing,
These gaunt and weary men,
With the coal dust in their marrows
And the listening in their eyes?
Near them group their women,
Bent, in faded clothes;
Round them stand their children,
Tired too soon by play.

Hark! The whistle pierces
The quiet of the dusk!
One blast . . . we work!
Two blasts . . . we don't.
One blast . . . we eat!
Two blasts . . . we don't.

Have you seen them standing,
In the evening's dusk,
On shanty stoop or barren yard
With the listening in their eyes?

WILMA LUDLOW.

Those Radio Soap Tragedies

By Charles A. Maddry

TO BE ILL has its compensations. One can read some of the new books one has wished to read for so long, and then there is always the radio, that ever-present bedside companion of the not-too-sick. And I say not-too-sick advisedly, for there comes out of my little set enough depressing tragedy to make any but the stout-hearted collapse into that last long sleep of escape. My little radio is strong enough to get the two local stations which are members of the two great national hookups, but that is enough.

Pass over a few good programs and a smaller number of noncommercial programs, the news broadcasts, and one or two other items, and let me tell about the confusion wrought in my mind by what I have been hearing for the last several weeks, the first time I have ever "followed" the radio programs from day to day.

Corn Flakes Will Win the Olympics!

Daily I am haunted by the fact that my whole condition may be the result of not having taken a certain variety of Little Liver Pills which I have heard about five days a week for a month now, or that I have neglected to eat some seven or eight kinds of cereal that all the athletes eat. I have wondered if our Olympic team eats anything but cornflakes. I resolve that if the Lord spares me, a day shall not pass without a large bowl, even if I quit drinking orange juice to make room.

The radio station's time-saving tactics also help to raise my fever. Before a program can end properly, the local announcer cuts me off and begins to sell me watches (he always spells out the name for me), mattresses (I wonder if I would recuperate faster on an inner-spring), and a dozen other things. These wares are described between each fifteen-minute period at such length that when the announcer finally says, "We now join the Blank Broadcasting Company," I am as late for the performance as many of my parishioners are for my Sunday sermons. If it is a skit, by the time I gather the connection I am switched again to the local announcer who sells me two used cars and urges me to come and get the cash I need from a very confidential finance service that gladly pays doctor and drug bills. I can get as much as $300 and, though he is careful not to say so, I learn from other sources that it will cost me only 3½ per cent per month interest.

The Tragedy of Soap

But it is those fifteen-minute tragedies that hurt me most. I call them the "soap tragedies"—though a few of them are lard, bean and flour tragedies—because it is by the grace of soap I am allowed to shed tears for these characters who suffer so much from life. No one has told me whether these tragedies are common to the whole nation or just to those areas where the water is hard, but every day I hear from six to eight, accompanied by some forty or fifty minute's worth of soap lectures.

I ought to be an authority on soap. There is only one kind that is pure, only one kind that washes clothes hospital clean, only one kind that comes in the blue box, and only one kind that comes in the striped box. But to save my life, I cannot advise my wife whether the hard kind, the chipped kind, or the powdered kind is the best for our laundry. Each afternoon I have begun to notice my wife's face for evidences of that awful thing, five-o'clock face. But when I see it I am too confused to know whether she needs a "facial," a "facial cocktail," or a "bath of beauty."

These soap tragedy programs come to me either directly from some chain studio or in canned form from the local station. They all begin with a sort of call-to-worship theme played by an organ. Some begin with the beautiful Brahms' Lullaby, Schubert's Serenade, or something equally as chaste. After this there are several minutes of soap and then I hear the voices of my idols speaking to me out of the abyss I left them in yesterday. How I love them! How my heart goes out to them! There is never a light moment, never time for the frivolity of comedy, and the plot moves for ten minutes through the morasses of jails, hospitals, drownings, kidnapings, murders, murder trials, fights, triangles and divorces.

The Whole World Against Them

There are the two girls I follow every morning at 9:15. One of them has just been exonerated for slaying her husband, and the two are trying to run a summer theater with the whole town and the whole world against them. Never before, even after my courses in the Greek tragedians, did I know two persons could have so much trouble. Even Horatio Alger never created heroes and villains who were so utterly heroic or completely villainous. No living wretch could be as wicked as the publisher who uses his newspaper to smirch character and wreck life. Just now he has stolen the boat from one of the heroines and left her on a deserted island in a thunderstorm while he plans to write the scandal of her being there with one of the town gallants.

Then there is the poor doctor who has been in jail for weeks because it is thought he poisoned his wife. Another doctor is in trouble because his car was borrowed and there was a hit-and-run accident laid on him. Poor fellows, how will they ever get clear?

There is my young woman who runs an orphanage. Two of her charges fight and one runs away, is picked up by a criminal and his moronic wife and later deserted in a Nevada mine shack miles from anyone. I can now hear the coyotes howling about the doors as she cries out from fear and pain because—I forgot to say—in addition to everything else she has a broken leg. I wonder if they will ever find the poor child.

My young friends of the navy who are trying to teach that it doesn't pay to make war are having a deucedly hard time catching the spy ring that at any moment will

wreck the government. (Incidentally, this program is the only one in which I detect propaganda.) I knew the spy menace was grave but with the loyal boys after them, I fear no evil, though I have learned what dirty rats spies are.

There are many other programs of a similar sort. Job, Uncle Tom, the vicar of Wakefield and Scarlett O'Hara all combined never had as much trouble as the poor people who inhabit the air waves.

In a way I'll be glad when I get well, for like a continued story addict I have to follow these programs, and their influence is spoiling my otherwise buoyant and optimistic slant on life. When I begin preaching again, I will not know whether to bewail the times and, like Koheleth, contend that all is vanity with considerable pain for good measure, or try to see a fairer side. And what will be the effect of seeing the fairer side when my hearers at church know about the tragic from the soap programs? Even though all is not right in the world, should I proclaim that at least God is still in his heaven? Or should I just let the soap get in my eyes and bemoan the times? How much faith in God must I have to believe that though the radio soap tragedies do picture broad panoramas of life, they do not tell the whole story? I am weakly staggering back to some conclusion about these things. I must.

The Quakers in Spain

By Grace Rhoads

IT IS A YEAR since the first workers went to both sides in Spain under the Nonpartisan Child Feeding Mission of the American Friends Service Committee. The Friends, Mennonites and members of the Church of the Brethren who initiated the mission have been sponsored by the Federal Council of Churches and a large number of religious and social organizations. It is appropriate at this time to take stock of the year's accomplishments and to consider the pros and cons of carrying forward such an enterprise in the face of present conditions in America and the Far East. Are the expenditure of money and the risks involved justified? Should this project be continued into next year?

The "cons" are obvious—the need in our own country, the destitution in China and the closer contacts there with American churches, the fact that Spain may seem to be responsible for its own condition, and the insignificance of a mere $100,000 in relief among a million and a half refugees. More than this, the practical difficulties are great in a country where the naturally slow tempo is further retarded by war. All this is not to speak of the danger to relief workers, far greater in Catalonia, where English Quakers have their headquarters, but a factor in any situation on either side.

Who Have Been Sent?

Against these are set the "pros" which caused the mission to be inaugurated and which at the end of a year possess the same or greater force. There is the need among innocent victims of war, a need which cannot be met in Spain itself. The way is open to help, cooperation having been guaranteed on both sides, and the purpose of the work is understood. The project, small as it is, is believed to be significant not only as a piece of relief work but as a spiritual contribution to a distressed people. Let us examine the record.

In any appraisal of the work done, account must be taken of the character of the men and women who have been sent out under the Mission. In all, nine Americans have been chosen, four of them Friends, two Mennonites, two members of the Church of the Brethren, and one a Methodist missionary to South America, a member of the Fellowship of Reconciliation. Absolute commitment to the way of peace and spiritual sensitiveness have been regarded as essential qualifications in addition to special training and general ability. Two of the American representatives have been social workers, three missionaries, one a peace worker, one a youth leader, one a student and one an accountant. At present three workers are in loyalist Spain, two in nationalist territory, as compared with the original one worker on each side. Workers under the Friends Service Council (London) and the Save the Children International Union have cooperated with American Friends on both sides, aiding in buying supplies and distributing materials, and have made possible a much greater result than American workers alone could ever have accomplished.

Work in Southeastern Spain

The section of Spain from Alicante to Almeria was turned over to the mission as a field of activity when Esther Farquhar discovered a mass of refugees from the south in this naturally poor part of the country, to which the central government's relief measures had scarcely penetrated. The first great need was found to be for milk. At once a Spanish doctor cooperated in starting a milk center or *Gota de Leche* (drop of milk), where babies were weighed, and prescribed canned milk from Holland, made up for them in bottles. Four of these clinics have been established, in Murcia, Alicante, Almeria and Lorca. Women come from as far as six miles away bringing undernourished babies to these depots, the only places in that part of Spain where milk is obtainable.

Workshops for refugee women and girls were started by an English "friend of the Friends"—who shortly moved north to start others in Catalonia—shops where clothing is made under the direction of Spanish dressmakers. A boys' workshop produces "alpargatos," or rope-soled sandals. The women supply bedding for hospitals under the care of Friends which are run by English nurses at

Murcia, Almeria and Alicante. Hundreds of cases of typhoid and other serious diseases have been treated in these children's hospitals of from 35 to 50 beds. More recently a sanatorium in the hills has made it possible to pass on the children from the hospital to a spot where they may become entirely well before going back to life in the "refuges." These are buildings with no heat and little light, often ex-monasteries; one in Murcia is an ex-factory building. (Many children are taken care of in the brighter and better kept "colonies" run by government and private agencies, but families have not this privilege.)

Work for Women and Girls

Refugee women and girls help in clinics and hospitals, at the same time getting training in hygiene and child care. They assist also in the clothing storeroom in Murcia, giving outfits from America to children who a year ago walked for a week along the road from Malaga when it was shelled, and have now only the clothes they are wearing.

Levi Hartzler, of the Mennonite relief committee, has traveled far and wide in a truck giving out food and clothing in the tiny villages to which many refugees from Murcia have now been distributed. The truck goes down to Almeria on the southern coast, where a feeding center is situated, as well as a house where a hundred old people are cared for. Children are given extra lunches and breakfasts at various towns in the southeast, Lorca, Murcia and Alicante among them. D. Parke Lantz, the second Mennonite representative, has had to return from this work recently for reasons of health.

Alongside this task of relief has grown up a more lasting work of education. Many girls in the workshops could not read or write and when it was suggested that they start a social club they asked for schools. So now they are taught by their fellow refugees under the oversight of Friends. Emily Parker, who was sent out as the representative of the United Christian Youth Movement in America, visits each school once a week and helps to organize activities which keep these girls, cut loose from their old surroundings and natural social contacts, from turning to prostitution. She also provides clothing and is giving as much recreational equipment as possible to several different groups of children.

A Boys' Center

Among these child centers is a boys' colony at Crevillente. A young German, aided by English and Americans, has installed a transformer in an empty church and turned an old mill up in the hills into a camp with modern conveniences and the facilities for giving some fifty boys agricultural and industrial training. Within the last few weeks the U.C.Y.M. representative has started a school for children in the Murcia refugio, taught by young Spaniards of the Federacion Universitaria Escolar, a student organization. She is also the worker in this area charged with allotting the "good will suitcases" which are being sent by the Committee on World Friendship among Children (297 Fourth Avenue, New York City) to both sides in Spain. All this brings about a cooperation between Spanish and American youth in a common project, one of the many in which intangible values are great.

The first worker to go to nationalist Spain discovered an emergency situation in the northern cities at that time being captured one by one from the Basques. Wilfred Jones provided funds for emergency feeding in a number of cities and opened a dining room for refugee children in Bilbao after it fell. When he had to return, Earl Smith and Dan West found destitute people inadequately shod and clothed for winter lingering on in the northern villages' half destroyed homes. As soon as they had got a truck they were able to distribute clothing, bedding, shoes, and preventive medicines in an area 250 miles along the coast and fifty miles inland. They supplemented the relief administered in this half of Spain by the Spanish Red Cross and by sisters of mercy in charge of colonies of orphans.

A new situation has developed within the last few weeks. A cable was received from David Blickenstaff and Earl Smith, the present workers, the last of April. It read: "Found great need Teruel, Belchite, Lerida, and villages. Don't retrench now. Beginning cooperation with International Commission. Will feed two thousand children Aragon." Since that time word has come of requests for feeding in Huesca and Zaragosa, and the mission has been assured that its work is welcomed as cities and villages have fallen before the recent advance and food has again become an emergency problem on the Nationalist side. Clyde E. Roberts, a long-time Quaker worker in Mexico, has just gone to Europe to take the place of Earl Smith. Dan West had already returned in order to speak on the mission in this country.

In Catalonia

If there is lack of food in the wake of an army, it can be imagined what is the situation as frightened populations flee before it, crowding into a smaller and smaller area. Hearing of an emergency situation as early as last autumn through English Quaker relief workers in Barcelona, the American Friends Service Committee made a contribution of $1000 to help provide supplementary meals for children in Catalonia. The benefits made possible by this small additional sum could not have been foreseen. By getting local authorities to provide a dining-room and equipment and by training local women and girls to cook the quantities of oatmeal and make cocoa, the English unit managed to feed three thousand children a month.

Six canteens were in operation the first week in March when the big nationalist drive began. Then suddenly crowds of refugees began to pour through the feeding centers around and into Barcelona itself. The Quaker truck carried food and equipment to start emergency feeding in one place after another. Now help and promises of help have come from new sources, and it is thought that ten thousand children will have a chance of growing up strong and well as a result of this additional food. The situation continues desperate, however. Only the fringe of the need has been touched. An American worker and many more thousand dollars could well be sent into this stricken area.

In all their activities in different parts of Spain the staff of the mission has kept uppermost the fact of spiritual values. They make it clear that relief is being given on both sides as an expression of good will to all Spanish children. They are working steadily into a long-term program, building toward lasting betterment of conditions, and reconciliation among opposing forces. It seems naive to imagine that so small a band of workers could make any appreciable difference in the attitude of leaders and common people in a country at war. Yet there have been evidences, particularly on the nationalist side, that men in official positions have been affected by the spirit of the work.

And workers feel that the effort has not been in vain among many ordinary people who, sick of a war which has brought them only hardship and the loss of all they held dear, have come to take a somewhat different attitude toward each other and toward the countries which have aided their children.

When the war is finally over there will be a long period of unrest, suspicion and bitterness. Then should open a still larger field for putting love into action. The constantly growing opportunity makes it quite clear to the workers and supporters of the Nonpartisan Child Feeding Mission to Spain that the work should go on, not with any thought of preaching or proselytism, but in the spirit of George Fox's injunction to "walk cheerfully over the earth, answering that of God in every man."

BOOKS

Son of the Sun Goddess

THE NATIONAL FAITH OF JAPAN. *By D. C. Holtom. Kegan Paul, Trench, Trubner & Company, London, 15s. net.*

NOT OFTEN does a scholar in the field of the history of religions have opportunity to speak directly to a burning contemporary interest. Yet in this closely-packed volume of three hundred and more carefully weighed pages on Shinto, Mr. Holtom manages to do just that. At a time when the whole Occident is concerned to understand the national psychology of the Japanese people he sets forth an authoritative study that uncovers the amazing religious depths of the phenomenon. The effect upon the reader is the more powerful because the book is written, not as a tract for the times, but with the scholarly motive of providing a comprehensive exposition of Shinto for our day after the manner of W. G. Aston when he wrote his notable *Shinto, The Way of the Gods* thirty-three years ago. In substance Mr. Holtom offers the fruit of both Western and Japanese scholarship to date. By a careful exposition of the facts and functioning of Japan's national religion he makes plain its unifying, driving power within the nation's life. Incidentally he lays bare the root of Japanese independence and certitude in matters of ethical judgment.

Shinto religion began, it is clear, in a worship of nature spirits on which the early island clans, rice-farmers and fisherfolk for the most part, depended for their living. Scientific analysis of myths in the Kojiki and Nihongi reveals the familiar features of rain and wind, sun, moon, storms and other forces. These nature powers personified were conceived as children of the original sky-father and earth-mother. To their worship was soon added that of human spirits, particularly great ancestors, heroes and superior human personages of actual society. In this primitive situation vicissitudes of history brought to dominance a race of warriors, the Yamato tribe, whose deity, the Sun Goddess Amaterasu Omikami, became supreme above other nature gods and divine ancestress of the imperial line. In consequence all emperors too were conceived as divine.

From the sixth to the eighteenth century this early faith was compromised by an amalgamation with Buddhism introduced from the continent. This period Mr. Holtom passes swiftly, though with accurate touch, since his purpose is to detail the modern phases of Shinto. The eighteenth century brought reaction from this situation and a recovery of unadulterated Shinto ideas with interpretations which drew the base line of modern nationalistic sentiment. With Kamono-Mabuchi rose the conception of an ideal past in which divinely descended emperors "ruled over a state which shall never end, conforming intuitively to the natural principles of righteousness revealed in the universe." From the great scholar Motoōri Norinaga came the thought that "Japan, since it produced the great deity Amaterasu Omikami, is superior to all other countries of the earth." From devotion to her and her descendents flow important consequences. "Since the Japanese people are naturally and unerringly upright in their practice they require no special system of moral instruction." In the works of Hirata Atsutane an encyclopedic learning is woven into the pattern of a nationalistic enthusiasm which finds Japan foremost among the nations in material, religious, intellectual and dynastic excellence.

This is high rationalization, but its value to the modern state from the Meiji Era onward (i. e. from 1868) is evident. Echoed and reinforced today in the official national history taught in primary schools, such sentiments early imbue Japanese youth with a loyalty and reverence toward emperor and nation that is veritably religious. Such sacred associations in the emotions of youth, the reviewer is convinced, must never be overlooked by those wishing to estimate the drive of Japanese imperialism. The Imperial Destiny, from this point of view, is imperishable and deeds of the divinely descended are not to be judged by rules necessary for the guidance of other peoples of lesser origin. Official shrine rituals do not, indeed, inculcate these ideas, but their presence in official school instructions naturally colors the sentiment with which reverence at shrines is universally observed.

Important as is official Shinto to the state, however, Mr. Holtom shows it is by no means the only form of Japan's national religion. More freshly informing, perhaps, from the standpoint of the universal interests of personal religion, is his treatment of popular Shinto sects. These are thirteen in number and manifest characteristics of voluntary religious associations, relying as they do upon their own resources for support and management. Different motivations appear. Three of them are concerned to conserve traditional forms and ideas of Old Japan. Two are distinguished by their assimilation of Confucian ethics to the Shinto system. Three find the center of their nature worship in devotion to sacred

mountains. Two seek religious peace and poise by way of ceremonial purification. Most interesting and colorful, however, are the three faith-healing sects, Kurozumi Kyo, Konko Kyo and Tenri Kyo, all dating from the late eighteenth and early nineteenth centuries. Each has its personal founder following a picturesque career of religious quest and achievement and giving teachings which constitute the rule of life for large numbers of adherents. Most popular is Tenri Kyo, "the Christian Science of Modern Japan," with more than four million members and a doctrine of universal salvation through "sweeping away" the "eight dusts" whereby the heart of man is made unclean. In all these sects health, both physical and psychological, is conceived as rooted somehow in proper relationship with the great parent spirit of the universe. Contemplation of their phenomena makes the reader aware that the Japanese people, despite the strong particularism of their official national faith, retain a fundamental capacity to appreciate values which are universal. They reveal a pleasing intimate side of the Japanese character. At least in the outsider Sect Shinto evokes a more natural sympathy than does State Shinto with its exclusive glorification of the nation and its promotion of an unscientific historiography.

Mr. Holtom has thrown the pure white light of disinterested scholarship on Japanese national religion. Professional and general readers alike may meditate profitably upon the data he has presented. CLARENCE HAMILTON.

Books in Brief

THEORIES OF INTERNATIONAL RELATIONS. *By Frank M. Russell. D. Appleton-Century Company, $4.00.*

A considerable literature has accumulated about the history of political theory, but the theory of international relations has seldom, if ever, been given historical treatment on an ample scale. That lack is supplied by Professor Russell, of the University of California. The relations among the governments in the ancient world are discussed, with the strange and unfortunate omission of any mention of the Hebrews. Particularly penetrating and informing is the account of medieval Europe and the theoretical solidarity of Christendom, when the Roman Catholic Church presumed to exercise authority "in the realm of religion, morals, politics and economics, and this enveloping control extended to princes and kingdoms as well as to private individuals." But only 200 pages, out of 650, are devoted to the entire period before the beginning of the nineteenth century. Recent and contemporary theories are more fully discussed, with reference to nationalism, power diplomacy, the League of Nations, peace plans, national minorities, socialism and communism, and the "integral nationalism" of the fascist and nazi regimes. The outlawry of war is treated with an unusually accurate understanding of the origin of the plan, though with not quite full knowledge of the inside story of the influences which acted on Kellogg and Briand and without mention of the disillusionment which many of its most earnest advocates have experienced in regard to outlawry. Just as these words are being written there comes over the radio the voice of Mr. Kaltenborn saying: "We are living in a world from which international morality has disappeared." One may hope it is not quite as bad as that.

THE STORY OF INSTRUCTION: THE CHURCH, THE RENAISSANCES AND THE REFORMATIONS. *By Ernest Carroll Moore. The Macmillan Company, $4.00.*

Dr. Moore's treatment of his theme takes in much more territory than does the ordinary history of education; perhaps too much. He is right in giving a very large place to religion, which has been the largest single factor in the education of the human race. But to give within the first hundred pages a somewhat detailed account of the religions of the Roman Empire and of the rise and spread of Christianity and the course of Christian thought through three centuries, requires that a good many controversial questions be rather summarily settled. For example, the author's statement regarding the relation of the churches to *the church* in the first century might be questioned; and his assertion that Marcion "rejected all of the New Testament except ten epistles of Paul and a mutilated Luke" takes no account of the theory, at least not indefensible, that Marcion's canon was not the result of rejection but was the earliest collection of apostolic writings, and that his Luke was not a mutilation but was the primitive form of which our present Luke is an expansion. Such points, however, are incidental to the main theme. Dr. Moore gives an admirable and informing presentation of the services of the monasteries to education, the Carlovingian revival, Arabic and Islamic learning, the founding of the universities, the intellectual stimulus of the earlier and later renaissance, the reformation and counter-reformation, and the educational methods and activities of the Jesuits. The book contains a wealth of learning which will be serviceable to any student of the history of civilization.

Books Received

Recent Literature and Religion. By John Rothwell Slater. Harpers, $2.00. (To be reviewed.)

News of England; or, A Country Without a Hero. By Beverley Nichols. Doubleday, Doran & Co., $2.50. (To be reviewed.)

Saint Catherine of Siena. By Johannes Jorgensen. Longmans, $3.50. (To be reviewed.)

The Christ. By A. Wendell Ross. Revell, $2.00. Variously subtitled "A Harmonized Study of the Gospel Records" and "Lessons for the Church of Today," Dr. Ross's book discusses, with close adherence to the text of the Gospels, the relations of Jesus with various persons with whom he had dealings (including the devil), and with certain problems of his day and ours.

Evangelism and Change. By Edwin Holt Hughes. Methodist Book Concern, $1.50. Fondren lectures at Southern Methodist University, discussing evangelism, "Methodism's particular field," as a problem and a duty for the church today, but in terms as appropriate and acceptable to others as to Methodists. As would be expected, these lectures are full of spiritual energy finding expression in crisp and intelligent utterance.

Bible Religion: Its Growth in the Scriptures. By Millar Burrows. Abingdon Press, 50 cents. The emphasis in these lectures by Yale's professor of biblical theology is upon the development of religion from the patriarchs and Moses to Jesus and Paul. The usefulness of this little volume should not be judged by its size and price. Admirably suited for use with classes of young people or adults.

The One-Act Play Today, A Discussion of the Technique, Scope and History of the Contemporary Short Drama. Edited by William Kozlenko. Harcourt, $2.50. The contributors to this composite work include such well known authorities as Percival Wilde, Walter Prichard Eaton, Gilbert Seldes, Fred Eastman and Alfred Kreymborg. Students and practitioners of the short drama will find it invaluable.

Kant's Pre-critical Ethics. By Paul Arthur Schilpp. Northwestern University. (To be reviewed.)

Christ and Human Need. By C. F. Andrews. Harpers, $1.00. (To be reviewed.)

Principles of Personal Worship. By Ewell K. Reagin. Cumberland Presbyterian Publishing House, Nashville. A thoughtful study of the elements of religious faith and worship, with the emphasis upon private worship, its importance, materials and methods, and the use of prayer, Scripture, music and symbol. The author has

made use of an extensive knowledge of the literature of the field and presents a wealth of material in brief compass.

The Love of God. By Bede Frost. Harpers, $2.50. The author, a Benedictine who has kept company with the great mystics, writes a devotional rather than a theological work. Yet the theological content is substantial, deserving careful study and requiring it all the more because it is less easy to subject to critical scrutiny theological propositions which are partly veiled by the language of devotion.

Purity of Heart Is to Will One Thing: Spiritual Preparation for the Feast of Confession. By Soren Kierkegaard. Translated by Douglas V. Steere. Harpers, $2.00. (To be reviewed.)

Ten Authorities Other than God. By Edward F. Ouellette. Universal Christian Council, 297 Fourth Ave., New York. A study outline looking toward the 1939 World Conference of Christian Youth to be held at Amsterdam. It contains more questions than answers and will stimulate the thinking of groups that may base their studies and discussions on it.

Brief Candles. By Louise Abney. *Collected Poems.* By Joseph S. Cotter. *The Divine Adventure.* By Mabel Goode Frantz. *"Bout Cullud Folkses."* By Lucy Mae Turner. *The Gold of Dawn.* By Dorothy Sproule. *Christmas Chimes and Rhymes Betimes.* By Albert Osborn. *Poems.* By Ralph Lindmark. *To the Virgin and Other Poems.* By Catherine Ames Clinedinst. *Quest of the Singing Tree.* By Robert F. Hein. Henry Harrison, Poetry Publisher, $1.50 each, except Frantz and Sproule volumes, which are $2.00 and $2.25 respectively. While the last three books listed are by poets in their twenties, a number of them are by men and women who have attained distinction as scholars and leaders. Louise Abney is head of the speech department in the Kansas City Teachers College, is a Phi Beta Kappa, and has an A. M. from Columbia. Joseph S. Cotter, Sr., is principal of the S. Coleridge-Taylor Colored School in Louisville. Mabel Goode Frantz is author of the novel, *Country Window,* published last year. Lucy Mae Turner teaches in East St. Louis, with degrees from Wilberforce and Ohio State. Dorothy Sproule is a leader in Canadian poetry, having won many prizes for her work. Henry Harrison is to be commended for his continued service to American poets and poetry.

Liberality and Civilization. The Hibbert Lectures. By Gilbert Murray. Macmillan, $1.00. (Published September 6.)

Wings of Great Desire. By James Gray. Macmillan, $2.50. (Published September 6.)

CORRESPONDENCE

Catholic Restrictions on Protestants

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your report on the threat brought to bear upon the Macmillan Company for publishing *Dr. Tyrer's book, Sex, Marriage and Birth Control.* I am not acquainted with it; I have been distributing Dr. Wood's *Foundations of Happiness in Marriage* to every couple for whom I officiate. But this is not the first time public service as well as public speech has been throttled by Catholic action. Note the judiciary ruling in Massachusetts against independent public agencies assisting mothers and expectant mothers in their exigencies and desperation. It is approaching the point where we conscientious Protestants must be deprived of information we hold is not contradictory to our Christian ethic, on the premise of another religious body that said information violates their canons, or papal bulls.

Jamaica Plain, Boston, Mass. ROLLIN GOODFELLOW.

Lynching Statistics

EDITOR THE CHRISTIAN CENTURY:

SIR: You referred in an editorial in the August 10 issue to a procedure in vogue at Tuskegee Institute that, because of its inaccuracies and misleading implications, should be greatly modified if not stopped altogether. Emanating from somewhere on the campus, with the official stamp and approval of the authorities there, every now and then is what purports to be a record of lynchings to date for the year as compared with former years. These statistics are admittedly culled from the daily press. With no more definite or comprehensive system of investigation and compilation than this, of course the bulletins can be neither accurate nor complete.

The issuance of statements so loosely compiled on such a far-reaching question could be dismissed as just another example of current scholastic ineptitude were the issues not so grave and if lynching were not the most diabolical sin of the ages. To read into such figures definite opinions of trends and improvements in race relations is another example of a type of wishful thinking that so often stands in the way of much needed, wholesome and drastic change in a wretched and wicked custom. An approach of this type serves to blight progress and prevent reform in so many areas of American life. (By the way, have you read *Uncle Tom's Children* by the young Negro realist, Richard Wright?)

In your comment on "When Is a Lynching?" in The Christian Century the editor had this to say: "At least two lynchings within the past month have abruptly broken the excellent and unprecedented record to which Tuskegee Institute recently called attention—not a single crime of this kind during the first six months of 1938. Dispatches indicate that in both cases the dead were officially listed as not lynched or murdered, but as having been 'killed while resisting arrest.' Resort to such an explanation of what were in reality brutal murders will prevent our being too sanguine as to the significance of Tuskegee figures." Too sanguine, indeed!

Any man who is so blind, uninformed, simple or naïve as to believe that all, or even a major part of the murders that are rightfully classed as lynching reach the pages of the daily press, knows very little about the uncertainty, the insecurity and the cheapness of life in the sections inhabited by the lynch element. A first-hand knowledge of the situation would certainly "prevent our being too sanguine as to the significance of Tuskegee figures."

Even one lynching a year, or one in ten years, is too many. As long as the spirit prevails, and as long as anywhere in our country it is possible to take a human life without a fair and impartial trial and without regard to the due processes of law, the threat is there and the lives of innocent men are at the mercy of the mob and the lyncher.

We naturally look to Tuskegee Institute for leadership. We don't expect from it a continuance of these inaccurate statistics and data. The compilers should complete the material upon which they release their periodical bulletins, or else stop at once the issuance of inaccurate and unreliable figures.

Moorland Branch Y.M.C.A., Dallas, Texas. FRITZ CANSLER.

Swedenborg's View of the Bible

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of July 6 contained a brilliant review by Professor David F. Swenson of *Kierkegaard,* recently issued by the Oxford University Press. It was marred, however, by a wholly gratuitous attack on Emanuel Swedenborg, evidently due to religious prejudices, and so far departed from the high standards of The Christian Century as to take refuge in innuendo and misinformation. I cannot trespass on your valuable space further than to allude to Dr. Swenson's criticism that Swedenborg's teachings concerning the inner, or spiritual, meaning of the Scriptures are "idle" and "fantastic."

Of Swedenborg's view of the Bible manifestly a more tolerant and impartial critic than the distinguished member of the University of Minnesota faculty has said: "The essence of the figura-

tive or the allegorical (Origen, the Cabala, etc.) was the employment of simile, whereas this is not the case with Swedenborg. For him it is not a question of analogy at all. The Word is a sort of microcosm, if we may use the expression. The microcosm is visible to the spiritual eye which is trained. . . . The training of this inward eye is the true object of Swedenborg's work, the *Arcana*, which does not essay to prove the existence of the spiritual order but to show how it is perceptible in the letter of the Bible, once one refuses to be engrossed by the literal or historical sense." (James Moffatt, in the *New-Church Messenger*. April 2, 1930.)

Hawthorne, N. J. LESLIE MARSHALL.

Quakers and Church Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: Having observed with a sense of deep satisfaction the growing unity and increasing cooperative activity of all branches of the Christian church, through a period of some years, I have recently felt a slight reaction to it in the emergence of a fear that in this general movement there may come a harmful diminution of emphasis on our central message and mission. That being the case my mind responded readily and gratefully to the editorial in your issue of August 17 on "Unitarians and a United Church." But as I neared its close I was checked up with a start when I read in your reference to the Quakers, "And they are surely farther off center in relation to any common denominator of Christendom than are the Unitarians."

Being a member of that group of Christians, as were my forbears from the time of William Penn, and having had a fairly good opportunity of knowing present-day Quakerism through study and contact, I am at a great loss to understand the comparison. If you have in mind General Conference Friends, sometimes spoken of as "Hicksites," I can see where you may have thought you had good ground for your statement. In the Hicksite separation, which occurred in 1828, among other things with which the so-called orthodox group did not find itself in agreement was a unitarian theology. Add to that, differences in methods of worship and procedure in business sessions, characteristics of most Quaker meetings, and you might think you had a group "farther off center in relation to a common denominator." But the present-day Hicksite group is usually spoken of as liberal in theology rather than unitarian. Their type of liberalism allows for a vast range in theology, there being no written creed, and many, especially among the younger members, hold and promulgate trinitarian beliefs. Some of these approach evangelistic fervor.

Again, the Hicksite Quakers total only about 15 per cent of all the Quakers in the United States. The remaining 85 per cent are trinitarian in belief and practice and are known as orthodox Quakers. There remains, however, some differentiation between Quakers and other Christian churches in manner of worship and business procedure but there are many examples of departure from these "peculiarities." This group has had representatives in the Federal Council of Churches, probably since its inception. In local church federations and ministers' groups Friends usually have their place. Representatives were present at Oxford and Edinburgh while Elbert Russell has just returned from his work with the group at Utrecht.

Chicago. HOMER J. COPPOCK.

In South Carolina, Too!

EDITOR THE CHRISTIAN CENTURY:

SIR: Furman, of South Carolina, matches Southwestern, of Texas. And Dr. Herbert Gezork, young German Baptist, in America under the quota, must feel perfectly at home! Gezork came to Furman a year ago, after completing his Th.D. work at the Southern Baptist Seminary at Louisville, to teach in the department of religion. Just a few days ago the trustees declared his post vacant. When, some weeks previously, the request had been made that he resign, Gezork, following urgent advice of friends, declined, pending further investigation of his case. Meanwhile, a host of students, faculty members, ministers (Baptist and non-Baptist) of Greenville and South Carolina, and laymen of the state, testified as to the young professor's radiant Christian influence. One student, now a teacher in a large city Sunday School, declared he had been an agnostic until Gezork led him into an experience of God in Christ. Gezork's gentleness of spirit, Christian courtesy, and utter freedom from vindictiveness impressed many during those days of bitter controversy.

But he made a great mistake, and the gunners got him! It seems this young Baptist thought that Baptists believe in the freedom of the individual conscience. Actually, of course, they believe in this freedom only within the walls of the compound, and the gunners "sure will get you" if you go outside. The statements for which he was discharged are (1) that, though he does not deny that Christ was virgin-born, he does not regard the fact as one of major Christian emphasis, and (2) that, though hell is an indescribably terrible reality, the love of God, eternal as God himself, cannot be finally defeated, and every soul of man will ultimately be conquered by its redemptive power. Though the compound walls often are just about as visible as certain demarcations of the Manchoukuo-Siberian border, Dr. Gezork had evidently crossed the boundary of conscientious freedom, and the gunners got him.

Furman was, under the splendid leadership of President B. E. Geer, fast becoming one of the most scholastically progressive institutions of this section—and this without sacrifice of a single Christian value. But now, whither away? It is said that others are in the gun sights, and within the range of fire, and again the aim may be good. But the numerical strength of those who rallied to Gezork's defense must have surprised both friends and foes of academic freedom in South Carolina, and many are prepared to carry on. Greetings, Texas!

Baptist Parsonage, BARTOW HARRIS.
Summerville, S. C.

Help for Chinese Civilians

EDITOR THE CHRISTIAN CENTURY:

SIR: More central and basic in the Chinese relief program which is being promoted by Mr. and Mrs. Edgar Snow than agricultural producer cooperatives is the support and encouragement of small-scale industries of all kinds throughout the interior. This is the impression I have received in letters; it is confirmed by the wording of four projects proposed to Friends by Rufus Jones, who has just returned from the Orient. His third proposal for possible helpful activity, as reported in the July 14 issue of the *Friend*, is: "A far-flung program of cooperative industrial relief through the villages of unoccupied China . . . projected by Edgar Snow, author of *Red Star Over China* . . . teaching Chinese refugees to become self-supporting."

The great Quaker leader reveals a slight misapprehension in his use of the word "teaching." The artisans scattered widely among the refugees already have their skills; what they need is opportunity to continue to use them. The Snows believe that this need offers a strategic opportunity for the use of the cooperative method of organization. The benefits from such would probably be greater, and would certainly be more immediate, than from agricultural cooperatives.

Without some such promotion, skilled workers will grow "rusty" in their skills, and the population will be driven by necessity to buy many Japanese products, thereby giving substantial aid to the enemy. Dispatches indicate that small arms and ammunition are being thus produced in small-scale industries. Many vital civilian needs could be similarly filled with a relatively little initial aid in promotion and capitalization.

While such a plan is more expensive, *in the first instance*, than direct relief, the same amount of funds will in the long run produce much greater aid by creating a revolving fund through whose help steadily increasing thousands would become self-supporting. There seems to be considerable doubt among relief leaders in this country that donors would approve anything else than doles. The long record of China Famine Relief, Inc., surely demonstrates that many benevolent persons actually prefer relief coupled with permanent projects of public works.

New York, N. Y. VERNON NASH.

NEWS *of the* CHRISTIAN WORLD

Liberal Barred In Peace Parade

Writer Denied Place by League for Peace and Democracy for Refusal to Join Anti-Fascist 'Holy War'

(Correspondence from New York)

NEW YORK, Aug. 15.—Fifteen thousand persons marched in alternate rain and sunshine in this city on Saturday, Aug. 6, in the fifth annual peace parade under the sponsorship of the American League for Peace and Democracy, but it was not the fairly large crowd taking part under very inclement weather conditions which won attention in the New York press so much as internecine strife which resulted in the last minute removal of Dr. Harry Elmer Barnes as one of the parade's thirty grand marshals and speakers. Some 120 organizations, including representatives of both the A. F. of L. and the C.I.O. took part, but for once the battle was not between them. Dr. Barnes had expressed himself as opposed to a "holy war" on the powers inimical to Soviet Russia.

Dr. Barnes had presented an advance copy of the text of his speech to the committee, and because of a disagreement with his opinions that group removed him from his post. Thereupon Cyrus S. Porter, campaign director, sent Dr. Barnes a telegram asking him to withdraw. Dr. Barnes and his ideological opponents then turned to a battle of statements in the press, while representatives of the New York newspapers broadened the field of operations by interviewing prominent participants. Dr. Barnes declared: "My expression of the liberal's views of the necessity for peace was a statement so conventional that the league's turndown was as if a bunch of philologists had turned down Webster's dictionary."

Among the marchers interviewed by the *New York World-Telegram* on the subject of Dr. Barnes' removal were Rockwell Kent, the artist, and Paul J. Kern, municipal civil service commissioner, both of whom expressed displeasure. David Silver, organization secretary of the New York division of the league, defended Mr. Porter's telegram, but added: "We wish to have it understood that we had no intention of denying Dr. Barnes the right to speak at our parade."

* * *

Take Anti-Fascist Pledge

After speeches by the other 29 grand marshals, including two Chinese, C. Y. Chen of the Chinese General Relief Fund, and four-year-old Richard Lee, grandson of the treasurer of the Chinese Nationalist party, the assembly shouted back in unison a pledge, read to them by Rev. William Lloyd Imes of the St. James Presbyterian Church, as follows: "In the name of the millions who died in the World War, we, the living, solemnly pledge to devote our lives to the preservation of peace and democracy in America, and with all the power at our command to support and aid the heroic peoples of Spain, China, Ethiopia and of all other lands in their struggle against fascist invasion and persecution. We further pledge to do all in our power to bring about cooperation of democratic peoples and nations to stop fascist aggression so that peace and democracy shall not perish from the earth."

* * *

Dr. Fleming Opposes Unity Movements

Characterizing several world movements for church unity, without naming them, as in basic opposition to "God and his plan for the sure and purposeful progress of the world," Rev. Dr. Frederic S. Fleming, rector of Trinity Episcopal Church of this city, writing his annual message to the parish in the parish yearbook, released Sunday, Aug. 7, called the unity movements in general "ideological programs."

Speaking of church unity, Dr. Fleming said: "After all, it cannot be said that the church gave a very happy exhibition of her 'oneness in Christ' during these hundreds of years when, to all intents and purposes, she was organized perfectly into one compact, discernible body. The record of history is to the contrary. Likewise, the various schisms in Christendom have sprung from a rebellion within."

* * *

Employment for Harlem Negroes

Racial unrest in New York's crowded Harlem area is expected to be much relieved by an agreement worked out between the uptown chamber of commerce and the greater New York coordinating committee for employment under which a third of the jobs in Harlem stores would be given to Negroes. Rev. A. Clayton Powell, pastor of the Abyssinian Baptist Church, was chairman of the coordinating committee, which represented some 200 Negro organizations. Concluding negotiations were under the direction of Rev. Dr. William Lloyd Imes of the St. James Presbyterian Church, in the absence of Dr. Powell.

* * *

Jews and Christians Confer

Democratic principles as the most effective means for combating anti-Semitism and totalitarianism were advocated by religious editors, speaking under the auspices of the New York Round Table of the National Council of Jews and Christians, at a meeting of summer students at Hunter College. Russell W. Davenport of *Fortune,* represented the Protestant point of view, while Edward Skillin, Jr., of the *Commonweal,* spoke for the Roman Catholics, and Henry Hurwitz of the *Menorah Journal* for the Jews.

The similarity of Protestant, Catholic and Jewish social programs was pointed out at a meeting, conducted by the round table, of the summer students at the Washington Square college of the New York University, on the subject of cooperation between Catholics, Protestants and Jews. Gerard Carroll, Roman Catholic co-chairman of the round table, directed the questioning.

CHARLES D. KEAN.

Exploit Texas Migrant Workers

Pittances Paid for Hard Labor in Gathering Food Crops—Patrone System Flourishes Amid Squalor

(Correspondence from the New South)

NASHVILLE, Aug. 15.—Much has been written about the migratory workers in the truck and fruit regions of California and in the cranberry swamps of New Jersey, but little has been told of the same type of workers in the south. At this time of year Texas, with its early vegetable and fruit picking in the lower Rio Grande beginning in March, its onion and tomato crops following in June and its vast fields of cotton picking following, furnishes an example of sordid working conditions unsurpassed in America. Social legislation has thrown some protecting screen around the migratory worker in the northern states but practically none in the south. In California there have been some signs of a consciousness of the deplorable state of the migrant workers, and about forty strikes have taken place. There a new type of migrant workers' camp is coming into being with concrete bases for tents, sanitary arrangements and a rude community center. But in the south the same submissiveness prevails as among sharecroppers and other low income groups.

* * *

Living Conditions Among Texas Migrants

In one Texas county some 6,000 of these migrants have just finished the gathering of onions, a two weeks' job. They lived in shabby tents with no planned sanitation, receiving an average of 12 cents per hour for work in the fields—hard work, bending over to the earth, filling and carrying sacks of the vegetable. At the end of the two weeks they move on, carrying their families with them in a wheezing old auto or behind the poor old horses with which they once farmed, until crop curtailment or foreclosure turned them off the land. In one town their camp was forcibly moved out into the country to prevent epidemic; in another several dozen families lived in a quarter block with neither water nor toilets. They went to the tomato fields of east central Texas after the onions were picked and will next move on to berry patches or to the spinach gardens of the Rio Grande valley, then into the cotton fields which they will follow from south Texas through Oklahoma into Arkansas.

Walter Packard, until recently with the Resettlement Administration, has made a study of some migrant camps and describes a typical one thus: "A small city without order, a city of neglected souls. The only sanitary facilities available were two rough pit-type privies. The only water supply was furnished by a broken hand pump . . . here and there a 'lean-to,' called 'hide-behinds' by the children, dotted the acreage, while on the outer fringe of it all

many had thrown their mattresses or bedding in the dirt and the sand, having abandoned all thought or hope of privacy."

* * *

Forms of Serfdom Survive

In Texas, as in California, Mexicans make up no inconsiderable proportion of the migrant workers, many of them working under a form of patronism. In one onion center a single patrone had 600 of them in his charge. He contracted to pick the onions and deliver them in the shed for 13 cents per sack; he paid the field laborers 5 cents per sack for picking them and after paying all other expenses made a profit almost equal to the cost of his labor. In one center 130 of them, made up of many entire families, were found living in a big old farmhouse with no water supply but an open pond.

* * *

Agitate for Better Camps for Pickers

A movement is on to see that planned sanitary camps are arranged for another year but some governmental agency will probably have to do it if it is done, for the cooperative spirit among the many small field owners is scarcely active enough to provide cooperative marketing as yet, let alone a community project such as a planned camp for migrants would have to be. The United Agricultural, Cannery, Packing and Allied Workers Union is taking some interest in the migrants but it suffers the triple weakness of newness, the diverse occupations enumerated in its title and of all too much communistic ideology in its leadership.

* * *

CCC Students Rank High in College

Bethel College, a small institution supported by the Cumberland Presbyterian Church at McKenzie, Tenn., is doing a unique piece of work for the boys of a nearby CCC camp. In the camp itself three instructors teach classes in both grade and high school and in manual training courses. Then 30 of the boys go to Bethel College for regular collegiate studies, one of the NYA instructors in the camp exchanging work with the regular college professors. The striking thing is that the average grade for this CCC group is 1.4 points higher than that for the average college student.

* * *

Offers Important Benefits To Underprivileged Boys

If anyone doubts the value of the CCC camps he should study one such as this. There are classes every night from 6:30 to 9 o'clock and for five hours one morning of each week. There are 1,000 books in the library as well as many magazines and journals. There is a workshop where wood and other craft are taught. Classes in agriculture are conducted and cultural courses offered those interested. Among these boys are many who would otherwise be on the streets, unoccupied, discouraged and defeated; and at home are unemployed parents whom they can now repay for their childhood care by sending their monthly wages home. Their NYA teachers have jobs and useful work instead of idleness, defeat and poverty, and all are receiving training in citizenship.

ALVA W. TAYLOR.

Urges Need of New Peace Songs

Musician Proposes Way to Banish War —Congregational-Christian Ministers Seek Closer Fellowship

(Correspondence from New England)

BOSTON, Aug. 1.—A new agency to cultivate peace is suggested by Anita Gray Little of Concord, N. H. She quotes Allen D. Bush of the Royal Academy of Music, London: "In defense of peace, song has perhaps a greater efficiency than anything else." Her slogan is: "One song for peace on every program!" There are good peace hymns, but popular songs are lacking. To meet the need, she has written words and music for several songs.

Mrs. William Arms Fisher of Boston is founder and president of the Festival and Choral Alliance, which not only seeks to increase the number of music festivals in the United States from the 18 now held to 100, but to bring together choruses of all nations at the New York World's Fair. Favorable response has come from American envoys in 67 countries. "Song," says Mrs. Fisher, "is the most coordinating of activities. People can't fight those with whom they sing."

* * *

Human Progress Discussed At Wellesley

Alfred D. Sheffield, professor of group leadership in Wellesley College, told the Summer Institute there that the best method of changing the world situation, which had been described by other speakers, is found in daily activities in church and school, business and labor unions. Amid laughter, he confessed that he sometimes thought that "the primary need is rehabilitation clinics for miseducated educators," and that he was once interrupted by the exclamation of a carpenter: "Professor, your English skids off my dome!" He urged that officers, in labor unions, for instance, should qualify themselves by "an experience curriculum in social engineering."

Prof. Carl J. Friedrich of Harvard said that the "old order of mutually jealous nations and of private capitalistic enterprises, struggling for profit, is passing. The new order emerging is a commonwealth of nations and of people.

Dr. Arnold Foster of the British League of Nations Union praised the American Constitution, in which the independent states yielded some of their powers to the federal government, as an example to the nations today.

Dr. John S. Burgess of Temple University outlined an ideal for America: "A people adequately fed, clothed and housed; physically and mentally fit; with flexible minds, knowing how to use leisure; all groups cooperating, with a basic philosophy of freedom, ethics and religion."

* * *

New England Welcomes Prince and President

An enthusiastic gathering greeted Crown Prince Gustaf Adolf of Sweden in Boston Garden. Harvard presented him with a

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degree. Our Scandinavian colony welcomed the future king. Church people recalled his chairmanship of the entertainment committee of the World Conference in Stockholm. Our citizens generally were glad to have a part in the tercentenary of the Swedish colonies which contributed so much to the future America, and to hear the prince refer to our "two great democracies."

Another of the Scandinavian visitors for the celebration, Vaino Hakkila, president of the Finnish Parliament, addressed the Finns of Maynard, Mass. He said that his "land of a thousand lakes" is setting an example of democracy—prosperous, contented and confident of continued peace. At a compliment to his country for paying its war debt, he expressed surprise. Finland is grateful, he said, for American shipment of relief grain in 1919, and would never think of repudiating a debt honestly negotiated.

* * *

Cultivate Ministerial Fellowship

The commission on the ministry of Congregational-Christian churches, Rev. Edwin B. Robinson of Holyoke, Mass., chairman, has been studying a real problem in denominations without episcopal or presbyterial control. How can the dangers of sheer individualism be avoided? It answers by reporting the facts—the numbers in active service, retired, unemployed and with standing in other denominations; and by an appeal for "fellowship," which shows the importance of "comradeship" among ministers, stresses the need of penitence with "questions for self-probing," and suggests a prayer and a vow. "Each of us might well give daily thought as to how we can attain such life in the spirit of Jesus as will lead laymen to say: 'Behold how our ministers love one another!' "

* * *

Mayor Refuses to Block Showing of 'Blockade'

Typical of many attempts, some successful, to ban the showing of the film "Blockade," was a telegram from one claiming to represent 50 Roman Catholic organizations, claiming that it is "communistic." The Boston City Council responded by calling upon the mayor to act. "Refusal of Mayor Maurice J. Tobin to forbid the showing," says *The Christian Science Monitor,* "will be hailed with satisfaction by Americans who still believe in democratic government, including the great body of Roman Catholics. Mr. Tobin, himself a Catholic, deserves the more credit because he had the courage to resist group pressure."

* * *

Friend of Children Honored Throughout Nation

In 1890, Joseph Lee saw a policeman arrest a boy attempting to play in the street, and devoted his wealth and talents to the development of playgrounds throughout the nation. During his presidency of the Recreation Association the number increased from 1,240 to 9,600. On July 28, from Boston Common to San Francisco, his work was honored by musical and dramatic exhibitions. President Roosevelt wrote to the new president, Dr. John H. Finley: "Youth is better served, and men and women have a chance to live more richly because of the work of Joseph Lee!"

* * *

And So Forth

Governor Hurley and the Republican majority in the general court of Massachusetts are in deadlock over the question of providing for relief work with an inadequate budget.

The milk controversy is still unsettled, with $1,500,000 held in escrow pending decision of the legality of the federal equalization pool.

The North Cambridge Community Church has for 20 years, under the heroic leadership of Rev. Samuel O. Weems, maintained a cultural center in a Negro section. Its "community garden" provides each year self-help for 20 unemployed families, two of whose plots won city prizes last fall.

The New Hampshire Farm Bureau sponsors a unique plan to give vacations to farmers' wives. In every county there is now a camp where, for $1 a day, they are free from all household duties and swim, hike, read, sew and enjoy entertainments.

E. TALLMADGE ROOT.

Quakers Study World Issues

Cape May General Conference Faces Challenges to Pacifism—Establish Camp for German Refugees

(Correspondence from Philadelphia)

PHILADELPHIA, July 25.—"World Conflict Tests the Way of Love!" This was the timely theme of the biennial Friends' General Conference at Cape May, N. J. Addresses were made by President Frank Aydelotte of Swarthmore College, Mary Van Kleeck of the department of industrial studies, Russell Sage Foundation, Dr. John R. Mott, Prof. Alexander C. Purdy of Hartford, Hu Shih of the University of Peiping, Dr. Anna Cox Brinton of Pendle Hill, Rabbi Edward L. Israel of Baltimore, Henry S. Dennison of the Dennison Manufacturing Co., Prof. William R. Amberson of the University of Maryland Medical School, Dr. Paul J. Braisted of the Student Volunteer Movement.

Three Swarthmore professors—Clair Wilcox, Brand Blanshard and Dean Harold B. Speight—in a peace symposium sharply contrasted neutrality, collective security and cooperation. Although no attempt was made to commit the conference, many felt that followers of the basic Christian position will find a way by which nations will cooperate by nonviolent means, which were considered more effective in meeting the world's needs. Industrial conflicts, according to Mary Van Kleeck, are caused largely by resistance to the democratization of industry, making the issue "not giving up capitalism but what direction our democratic institutions will take." President Aydelotte insisted that "the first step in education for peace is a problem for research rather than for propaganda. The race is between constructive scholarship and catastrophe. The problem of peace is the problem of organizing a successful world government."

* * *

Aberdeen Camp Established For German Refugees

A small and modest experiment in international hospitality and cooperative learning, Aberdeen Camp, is being conducted, June 22—Sept. 10, by the foreign service section of the American Friends Service Committee at West Park, N. Y., on the west side of the Hudson, ten miles above Hyde Park. A lovely estate is being used through the courtesy of Hilda W. Smith, former dean of Bryn Mawr College, now a PWA administrator. An old mansion and a cottage are the residence halls. A good bathing beach and 50 acres of woodland are on the estate. The cost for all residents has been made a dollar a day. Visitors are welcomed. Arthur M. Charles, professor of modern languages at Earlham College, Richmond, Ind., is in charge. Both Germans and Americans are on the staff. Some 15 refugees of varying ages are being trained in civics, housekeeping, languages and literatures. Morning worship is voluntary but well attended. They have a full schedule of classes and cooperative labor. They live cooperatively as an in-

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ternational group, share all necessary duties for camp operations and as members of a democratically organized group impose self-discipline.

* * *

Gerald Heard Pleads for Teachers of Good Will

Gerald Heard, the English author, who is teaching at the summer session of Pendle Hill, the Quaker center for social and religious study at Wallingford, Pa., near Philadelphia, is crusading for a new type of collegiate training that will use but also transcend mere book learning in the more important practical experience of psychological cooperation. In this "philanthropological" approach to education there would be a new instrument for social readjustment. The first step would be the students' personal integration. All may have some of the spirit of good will, but none knows well enough its vital technique. They are full of nervousness and resentments and need training in a spiritually athletic life, until they have absolute serenity and do not give themselves surprises. As they actually live together, they reach the second stage, when they become masters of the fine art of living together. After that they would be qualified to go out and teach their technique and as doctors of the high art of living together heal others by changing their moods.

In promoting educational institutions thus devoted to therapeutic solutions, he advocates learning, not for the sake of learning, but for the sake of life. "Sympathy," says Gerald Heard, "is the understanding of the heart; understanding, the sympathy of the mind. The technique of violence does not work. Pacifism means taking the initiative in the most daring way."

* * *

Georgia Harkness Asks for Theology in Terms of Life

"Religious living is not an escape from social action," Miss Georgia Harkness of Mount Holyoke College warns in her lectures at Pendle Hill on "Resources for Religious Living." "As we go back to historic truth," she said, "in the new orthodoxy of today, with its deeper sense of sin, let us be sure to go forward, because we have a desperate need of theology in terms of human living. There is no real danger in America of Barthianism." Prior to her summer course at Pendle Hill, Dr. Harkness lectured at the Texas pastors' school, Southern Methodist University, Dallas, and afterward at the Southern Methodist leadership training school, Lake Junaluska, N. C. On July 17 in the afternoon at Pendle Hill she read selections from her recent volume of religious verse, *The Holy Flame*.

* * *

Beaver College Holds Young People's Conference

Beaver College, Jenkintown, Pa., will be host, July 30—Aug. 6, to an Interdenominational Young People's Conference, directed by Rev. John H. P. Strome of the Central Presbyterian Church, Newark. Among the faculty and speakers will be President W. B. Greenway of Beaver, Dr. John Muyskens and Rev. Frank M. Gray of Jenkintown, Dr. W. K. Eubank of the Ninth Presbyterian Church, Dr. Russell G. Jones of the Wayland Memorial Baptist Church, Dr. A. F. Ballbach of Fox Chase, Rev. H. W. Bland Detwiler of Atlantic City, and Rev. Wade C. Smith of Asheboro, N. C.

* * *

And So Forth

Clarence E. Pickett, executive secretary of the American Friends Service Committee, sails on July 27 on the "Europa" for a three months' tour of Quaker work in Europe.

Dr. Henry Moody Morgan of the Chestnut Street Presbyterian Church, West Philadelphia, has succeeded Dr. George Emerson Barnes of the Overbrook Church as moderator of the Philadelphia presbytery. He is visiting England for the golden jubilee of his father, Dr. G. Campbell Morgan.

Dr. Frederick W. Norwood of London, who these summer Sunday mornings is preaching for Dr. Fosdick in the Riverside Church, New York city, comes over to Philadelphia for the evening service, where he is guest preacher in Dr. Poling's pulpit.

Dr. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, who has been elected bishop coadjutor of the Protestant Episcopal diocese of Central New York, will be consecrated on Sept. 26 in St. Paul's Church, Syracuse.

CHARLES DANIEL BRODHEAD.

Northern and Southern Methodist Congregations Unite

The McFarlin Methodist Episcopal Church, South, and the First Methodist Episcopal Church, both of Norman, Okla., have merged in anticipation of the unifica-

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tion of the two denominations, already voted and soon to be consummated. Dr. Norman Evans, of the McFarlin Church, will be pastor of the new church, and Rev. H. B. Cockerill, formerly of the First Church, will be co-pastor. The name of the united church is the McFarlin Memorial Methodist Church.

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Face Missionary Issues in Orient

Church Missionary Society Hears Japanese and Chinese Speakers—Approve Choice of Runciman as Peacemaker

(Correspondence from England)

LONDON, August 15.—Recently at Malvern at the hour when in the same lovely watering place G. Bernard Shaw's play, "Geneva," was seen, two speakers were on the platform of the Church Missionary Society summer school, one a Chinese and the other a Japanese. Where else could this have happened?

The Japanese speaker, Rev. J. N. G. Nagasawa, gave a clear and fascinating picture of the church in Japan and described in detail the local church to which he was shortly to return. The Chinese speaker, Rev. K. W. Chang of Fukien, made one of the most convincing addresses I ever heard. He described the four attempts to carry the gospel into China. The fourth is now proceeding and the speaker was most hopeful of the immediate future of Christianity in China.

* * *

Lord Runciman's Selection As Peacemaker Approved

It was the surprise of the week to learn that Lord Runciman was to go as a peacemaker to Prague. Lord Runciman is now one of our elder statesmen. He has held many offices in cabinets and there can be no one more familiar with the inner history of Europe in the last 30 years or so. He has the reputation for sobriety of judgment and ability. He certainly goes to Prague with the good will of our people.

* * *

Parliament Rises as World Crisis Deepens

Parliament rose for the holidays, which will last three months or thereabouts. It is one of the pathetic fallacies in political affairs for a nation to suppose that the world's events will take holidays in line with its own times and seasons. Even as I write the situation in the Far East is sinister and in addition there are serious troubles in Palestine. The Germans have declared the zone which was till recently demilitarized as a prohibited area. It is announced that Lord Halifax is to return to London once a week, and no doubt the other ministers will be within call.

* * *

Dr. Kirk and Dr. Hough In London

There are two preachers who are always expected and are always most welcome in London when August comes. Dr. Harris Kirk may be almost said to have a pastorate in Westminster Chapel in which he has countless friends who wait eagerly for his inspiring words. And Dr. Lynn Harold Hough after preaching at Carr's Lane, Birmingham, for two Sundays in August, comes to the City Temple for four Sundays. This is his eleventh summer ministry in that church, and Londoners have learned to look eagerly for this great preacher.

* * *

Prison Reform Under Way

Sir Samuel Hoare may go down in history as a prison reformer with courage and imagination. In the northwest of London, Holloway Prison is to be abandoned as a prison for women, for which purpose it is entirely unsuited. It is now proposed that a prison shall be built outside of London. Pentonville, the men's prison, near St. Pancras, is to be pulled down and the site used for a new housing scheme. The men will be transferred to other prisons.

The prison population in 1908 was 211,510; last year it was 47,040. And it is good to learn that 80 per cent of the prisoners do not return.

* * *

And So Forth

The army will henceforward take new officers direct from the ranks. There will be immediate promotion for two thousand officers.

The death of David Shacketon will awaken many memories in the minds of those who knew Lancashire forty years ago. He was a great trades union leader and afterwards a valued member of the civil service.

EDWARD SHILLITO.

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Alexander's Ragtime Band

(Power, Faye, Ameche) (Fox) Very entertaining musical, smoothly directed and acted. Cavalcade of Berlin's songs, reviewing history of jazz from 1912 to present, effectively woven into progress of plausible, interest-holding story about career of band and dramatic romance of principals.

For A: Very good of kind. For Y: Entertaining. For C: Little interest.

Bar 20 Justice

(Bill Boyd) (Para) Another Hopalong Cassiday story, with hero tracking down villainous head of gang stealing ore from mine. Usual perfunctory stuff climaxed by violent fist-and-gun-play. Not the best of the series. "Windy" nearly steals the picture.

For A: Mediocre. For Y, and C: Perhaps.

Bulldog Drummond in Africa

(John Howard, Heather Angel, H. B. Warner) (Para) Makes rather entertaining start, then builds up the usual thrill-horror stuff, with a kidnaping, a plane blown to bits, and lurid climax of villain mangled by his own lion—a fate intended for his victims. E. Clive amusing.

For A: Hardly. For Y: Perhaps. For C: No.

The Crowd Roars

(Taylor, O'Sullivan, Morgan) (MGM) Fast-moving, sure-fire melodrama and hokum. Replete with fight-ring scenes as hero, lured by "big money," rises to championship. Gangster-gambler element brings tense, exciting climax, and hero's decision to quit game. Wholesome romantic situation.

For A: Depends on taste. For Y: Perhaps. For C: No.

Delinquent Parents

(Doris Weston) (Progressive) Crude attempt to moralize over the responsibility of parents for the attitudes and acts of their children. Succeeds in being merely cheap and sensational. Artificial in situation, absurd in motivation, with poor acting to make the mess even worse.

For A, Y, and C: Trash.

Little Miss Thoroughbred

(J. Litel, Ann Sheridan) (Warner) Trivial, incredible racetrack story built around new 6-year-old, Janet Chapman, whose appeal gives film a boost. When orphan enters life of hard-boiled gambler, he uses her as mascot until kidnaping trial brings realization and change of attitude.

For A: Passable. For Y: Doubtful. For C: Too mature.

Professor Beware

(Harold Lloyd, Phyllis Welch) (Para) Welcome return of typical Lloyd humor after rather labored start. Egyptologist racing across country to join archeological expedition is pursued by heiress in love with him. The "chase" theme with rough and tumble slapstick fight for climax.

For A, and Y: Entertaining. For C: Good if not too exciting.

The Texans

(Joan Bennett, R. Scott, Robson) (Para) Post Civil War story, weak, preposterous in spots. But dramatic trek with 10,000 cattle across Texas and the Rio Grande provides stirring, colorful settings as travelers encounter numerous hardships before reaching destination.

For A, and Y: Fair. For C: Too exciting.

Best Recent Family Films:

Lord Jeff	I'll Give a Million
A Trip to Paris	Little Miss Broadway
Robin Hood	Love Finds Andy Hardy

Best Recent Films for Adults:

Blockade	Fast Company
Always Goodbye	Algiers
Shopworn Angel	Letter of Introduction

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